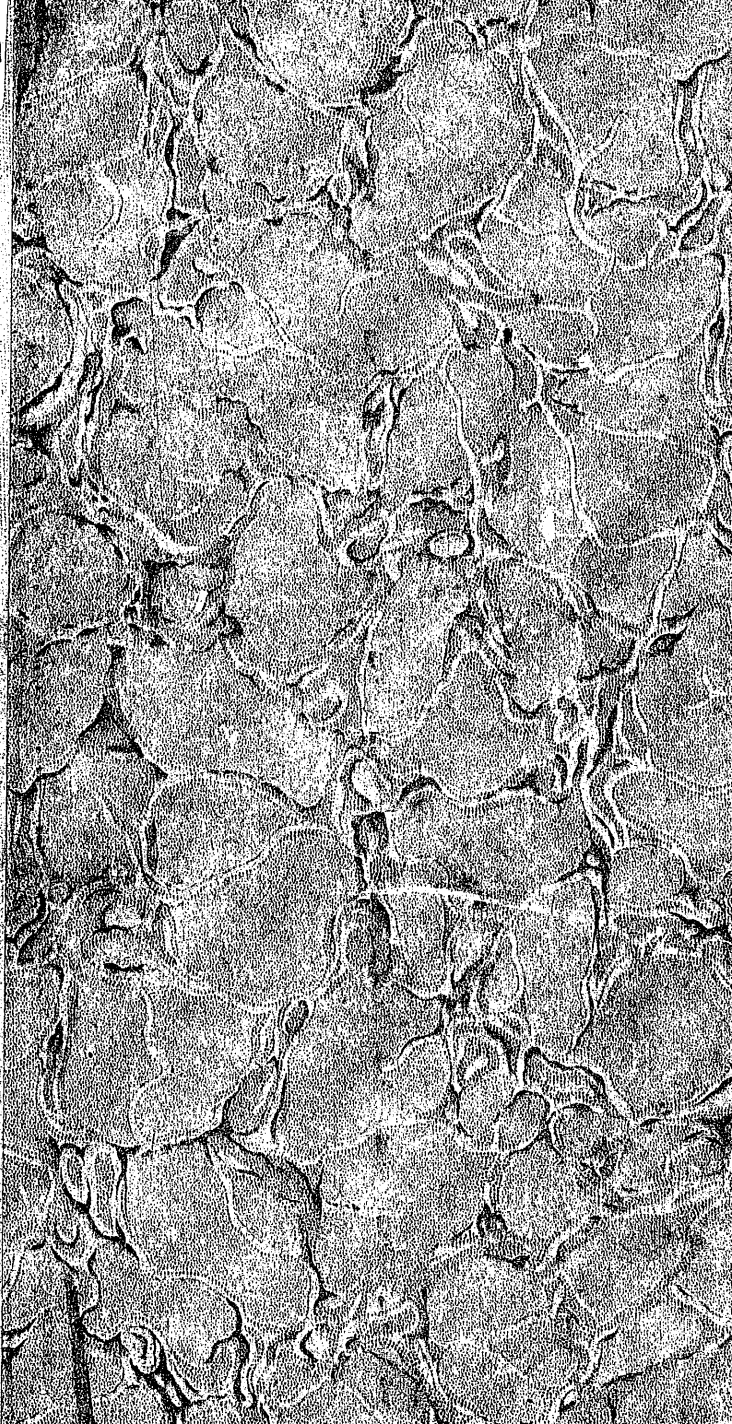


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THE
WORD
OF THE
BUDDHA

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THE WORD

OF THE

BUDDHA

**An outline of the ethico-philosophicā system of
the Buddha in the words of the Pali Canon**

Compiled, translated, and explained

BY

Suttapitaka

NYANATILOKA

MAHATHERA

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Pali Grammatik, Sacca-Sangaha, the German version
of Anguttara, Milinda, Puggala, Visuddhi etc. etc.

Third enlarged English Edition

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IN MEMORY

OF

The late Mr. F. R. SENANAYEKE.

PREFACE.

JUST twenty years have elapsed since the publication of the first English edition of my little book "Das Wort des Buddha", which, with my assistance, had been translated from the German by Mr. J. F. M'Kechnie, later known as Bhikkhu Silacara. The German compilation was originally prepared by me for my own personal benefit, namely with the intention of obtaining a clearer idea of the whole system of Buddhism. To this I was chiefly induced by the remark of a European Pali scholar—I think, it was Oldenberg—that the Buddhists were inconsistent, declaring on the one hand, that the Noble Eightfold Path constituted the entire teaching of the Buddha, whilst teaching on the other hand, that *Sīla*, *Samādhi* and *Paññā*, i.e. Morality, Concentration and Wisdom, comprised the whole; further, that the Eightfold Path was nowhere explained, and that, therefore, for the Buddhists it meant nothing more than just these eight unintelligible words. That all this is not the case, can at once be seen from the present little book. "The Word of the Buddha", which in fact gives clearly, for the first time, a detailed systematic exposition of the Buddha's doctrine, shows at the same time, that this doctrine is not a kind of eclecticism—the characteristic only of mediocrity—but that, in reality, it forms an indivisible whole, a natural system, of which each individual doctrine constitutes an absolutely necessary and undispensable link. And that it was not considered redundant, can be proved by a number of modern works on Buddhism, which have been built on it, as well as by the 12 thousand copies already issued of the German version.

As the second edition, published in London, had long been out of print, I decided to get a third edition published here in Ceylon. However, I did not possess a single copy of

it, and it was only after many futile attempts that I succeeded in procuring one. For, owing to the war and my subsequent deportation from Ceylon, most of my books had been stolen, and the remainder partly destroyed by termites, rats, and the pernicious influence of the tropical climate.

This present edition has been prepared with the utmost care. It really is no longer merely a translation of my German work, but, in many respects, an entirely new work, and its text a thoroughly reliable translation from the Pali, with which I have compared it word for word. It is followed by an appendix, containing a description of the 'Gradual Realisation of the Eightfold Path in the Progress of the Disciple'. This description too consists of a systematical compilation of various passages taken from the Sutta-Piṭaka, which, amongst the three Piṭaka Collections, I regard as the most suitable one for a real understanding of the vital doctrine of the Buddha. The two appendices terminating the second edition, namely Majjhima-Nikāya No. 117, and an article on the Paṭicca-samuppāda, have been left out of the present edition, but utilised in the main text.

NYANATILOKA.

"Island Hermitage"

Dodanduwa, 26. June, 1927.

PREFACE

TO THE FIRST ENGLISH EDITION.

I TAKE the liberty of prefacing a few words to the present English edition of "Das Wort des Buddha", which has been prepared from my German edition by the late Superintendent of the Buddhasāsana Samāgama, Mr. J. F. M'Kechnie, now known as Sīlācāra.

I would wish the reader to know that "The Word of the Buddha" is not intended as an introduction to the teaching of the Buddha, or as a book on Buddhism merely to be read through and then laid aside. Its aims are to provide a systematically arranged outline of the Buddha's doctrine for the benefit of such, as are already acquainted with its fundamental ideas, and to bring under a single aspect the various parts of that doctrine, which at first sight appear to have no connection with one another, but which in fact are found all to converge upon a single point:—Deliverance from Suffering—as expressed by the Buddha Himself in the words I have used as motto:—"One thing only, Brothers, do I make known, now as before: Suffering and deliverance from Suffering".

Thus it is, that the teaching of the Eightfold Path, leading to the cessation of suffering, constitutes the real essence of Buddhist doctrine, and only from the standpoint of that teaching do the different details find their due place.

I have given these expositions of Buddhist doctrine in the Buddha's own words, having brought them together from the five Nikāyas or Collections of the Sutta-Piṭaka of the Pāli Canon. They have been put together in such a way as to form a connected whole, and thus provide, as it were, a guiding clue to the huge labyrinth of the Sutta-Piṭaka.

The notes, it may be added, are taken from the authoritative Pāli commentaries of Buddhaghosa and from the Abhidhamma. Very rarely have I used my own words. In this English edition they have been considerably expanded, and Appendices have been added, which throw light from other directions, so to speak, upon the Eightfold Path.

Great care has been taken to render the present work an accurate compendium of the teaching of the Buddha; how far that care has resulted in success, I must leave to the judgment of my readers.

Nyāṇatiloka.

Rangoon, 1907.

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ABBREVIATIONS.

- D. — Dīgha-Nikāya.
 M. — Majjhima-Nikāya.
 A. — Aṅguttara-Nikāya.
 S. — Saṃyutta-Nikāya.
 Dhp. — Dhammapada.
 Ud. — Udāna.
 It. — Itivuttaka.
 Snp. — Sutta-Nipāta.

INTRODUCTION.

I. The "*Buddha*"—in English the "Enlightened One", lit. the knower—is the title of honour bestowed upon the Indian sage Gotama, the founder of that ethico-philosophical system known to Europe by the name of Buddhism. He was born at Kapilavatthu on the borders of modern Nepal, in the latter half of the 6th century before Christ, as the son of one of the princes of Northern India. Up to his 29th year—the year in which he renounced the world and exchanged his princely life for that of a homeless mendicant—he lived with his wife, the princess Yasodharā, who bore him a son named Rāhula, the same who later became one of his favourite disciples.

II. The "*Dhamma*"—i. e. the "Law" of the cosmic order as proclaimed by the Buddha—has been handed down in the ancient Pali language and preserved in the three great collections of books, the so-called *Ti-piṭaka*, lit. "Three Baskets", namely: the *Vinaya-Piṭaka*, the *Sutta-Piṭaka* and the *Abhidhamma-Piṭaka*. The *Vinaya-Piṭaka*, or "Collection of Discipline", for the most part, contains the mere regulations that govern the life of the monk; the *Sutta-Piṭaka*, or "Collection of Discourses", treats the doctrine of Deliverance, as set forth in the "Four Noble Truths"; the *Abhidhamma-Piṭaka*, or the "Philosophical Collection", is exclusively concerned with intricate psychological inquiries.

III. The "*Sangha*"—lit. the "Assembly", or community—is the Order of Bhikkhus or "Mendicant Monks", founded by the Buddha, and is still existing in its original form in Burma, Siam, Camboja, Ceylon and Chittagon in Bengal. It is, along with the Order of the Jaina monks, the oldest monastic order in the world. Amongst the most famous disciples in the time of the Buddha were: Sāriputta, who, after the Master himself, possessed the profoundest

knowledge of the Dhamma; Moggallāna, who had the greatest super-normal powers; Ānanda, the devoted disciple and constant companion of the Buddha; Kassapa, the president of the Council held at Rājagaha immediately after the Buddha's death; Anuruddha, the metaphysician, and Rāhula, the Buddha's own son. The Judas among the disciples was Devadatta, the Buddha's cousin.

The Buddha, the Dhamma, and the Sangha of the noble disciples are the so-called "Three Jewels", before which all Buddhists bow down in deep veneration, revering them as the most venerable and the holiest things in the world. The "Buddha" is the Teacher, who by himself has discovered the law of deliverance, realised and proclaimed to the world. The "Dhamma" is the Law of deliverance proclaimed by the Buddha. The "Sangha" is the Order of Disciples who have realised, or are still striving to realise the law of deliverance. With other words: The Buddha is the Teacher, the Dhamma the Teaching, and the Sangha the Community of disciples who fulfill the teaching. Or: the Buddha is the Discoverer of the path and the leader, the Dhamma the Path, and the Sangha the Community of Disciples treading the path.

At the present day the original Buddhism is only found in Burma, Siam, Camboja, Ceylon and Chittagon. The Pali formula of the so-called "Threefold Refuge" (*Ti-saraṇa*), which is taken by its adherents, is still the same as in the Buddha's time, namely:

Buddham saraṇam gacchāmi !
Dhammam saraṇam gacchāmi !
Sangham saraṇam gacchāmi !

In English:

I put my trust in the Buddha !
 I put my trust in the Dhamma !
 I put my trust in the Sangha !

THE WORD OF THE BUDDHA

OR

THE FOUR NOBLE TRUTHS.

The Perfect One,* Brothers, the Holy One, the M. 141.
Fully Enlightened One, at Isipatana in the deer-park at Benares, has established the Supreme kingdom of Truth, which none can overthrow—neither ascetic nor priest, nor heavenly being, nor evil spirit, nor god, nor any one whosoever in all the world,—by proclaiming, pointing out, making known, establishing, unveiling, explaining and making evident the Four Noble Truths.

What are these Four Noble Truths? They are the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Extinction of Suffering, and the Noble Truth of the Path that leads to the Extinction of Suffering.

And the Blessed One said: As long, Disciples, as S. 54 (2)
the absolutely true knowledge and insight as regards these Four Noble Truths was not quite clear in me, so long was I not sure whether I had won to that supreme Enlightenment which is unsurpassed in all the world with its heavenly beings, evil spirits and gods, amongst all the hosts of ascetics and priests, heavenly beings and men. But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance, that I had won to that supreme Enlightenment unsurpassed.

* *Tathāgata*, the "Perfect One" is a title which the Buddha generally uses when speaking of himself or of past or future Buddhas. His disciples call him *Bhagavā*, the "Blessed One," or *Satthā*, the "Master," or *Sugata*, the "Welcome One" or "Happy One."

M. 26.

And I discovered that profound truth, so difficult to perceive, difficult to understand, tranquillising and sublime, which is not to be gained by mere reasoning, and is visible only to the wise.

The world however is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination (*paṭicca-samuppāda*) of every thing; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbāna.

Yet there are beings whose eyes are only a little covered with dust: they will understand the truth.

THE FIRST TRUTH.

THE NOBLE TRUTH OF SUFFERING.

D. 22.

What now is the Noble Truth of Suffering?

Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief and Despair are suffering; not to get what one desires is suffering; in short: the Five Aggregates of Existence are suffering.

What now is Birth? The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the aggregates of existence, the arising of sense activity: this is called birth.

By 'birth' (*jāti*) is here to be understood the entire embryonic process, beginning with conception and ending with parturition.

And what is Decay? The decay of beings belonging to this or that order of beings; their getting aged, frail, grey and wrinkled; the failing of their vital force, the wearing out of the senses:—this is called decay. D. 22.

And what is Death? The parting and vanishing of beings out of this or that order of beings, their destruction, disappearance, death, the completion of their life-period, dissolution of the aggregates of existence, the discarding of the body:—this is called death.

And what is sorrow? The sorrow arising through this or that loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe:—this is called sorrow.

And what is Lamentation? Whatsoever, through this or that loss or misfortune, which befalls one, is wail and lament, wailing and lamenting, a state of woe and lamentation:—this is called lamentation,

And what is Pain? The bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact:—this is called pain.

And what is Grief? The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact:—this is called grief.

And what is Despair? Distress and despair arising through this or that loss or misfortune which one encounters, distressedness and desperateness:—this is called despair.

And what is the 'Suffering of not getting what one desires?' To beings, subject to birth, there comes the desire: "O, that we were not subject to birth! O, that no new birth was before us!" Subject to decay, disease, death, sorrow, lamentation, pain, grief and despair, the desire comes to them: "O, that we were not subject to

these things! O, that these things were not before us!" But this cannot be got by mere desiring; and not to get what one desires is suffering.

And what, in brief, are the Five Aggregates connected with cleaving? They are bodily form, feeling, perception, (mental) formations and consciousness.

The 5 Khandhas
or "Aggregates" of
existence.

- S. 21 (8) Any material form, whether one's own or external, gross or subtle, lofty or low, far or near, belongs to the Aggregate of Bodily Form connected with cleaving; any feeling belongs to the Aggregate of Feeling; any perception belongs to the Aggregate of Perception; any formation belongs to the Aggregate of Formations; all consciousness belongs to the Aggregate of Consciousness.

Our so-called individual existence is in reality nothing but a mere process of these "bodily and mental" (nāma-rūpa) phenomena, which since immemorial times was going on before one's apparent birth, and which also after death will continue for immemorial periods of time. In the following we shall see that these 5 Aggregates or *Khandhas*—either taken separately or combined—in no way constitute any real "Ego-entity" (*attā*), nor that any Ego-entity exists apart from them, and hence that the belief in an Ego-entity is merely an illusion.

Just as that which we designate by the name of "chariot" has no existence apart from axle, wheels, shafts and so forth: or as the word "house" is merely a convenient designation for various materials put together after a certain fashion so as to enclose a portion of space, and there is no separate house-entity in existence: in exactly the same way, that which we call a 'being' or an 'individual' or a 'person' or by the name 'I' is *nothing but a changing combination of physical and psychical phenomena*, and has no real existence in itself.

- M. 28. What now is the "Aggregate of Bodily Form?" It is the four primary elements and the bodily form derived from them.

Rūpa-kkhandha or
the "Aggregate of
Bodily Form."

And what are the four primary elements? They are the Solid Element, the Fluid Element, the Heating Element, the Vibrating Element.

The 4 Elements,

The 4 elements, or—to speak more correctly—the 4 elementary qualities of matter, in Pali *pathavi-dhātu*, *āpo-dhātu*, *tejo-dhātu* and *vāyo-dhātu*, may be rendered as: Inertia, Cohesion (bandhana-lakkhana), Radiation and Vibration (calana-lakkhana).

The 24 bodily properties which depend upon them are, according to the Abhidhamma :—eye, ear, nose, tongue, body, visible form, sound, odour, taste, masculinity, femininity, vitality, organ of thinking, gesture, speech, space (cavities of ear, nose, etc), agility, elasticity adaptability, growth, duration, decay, variability, change of substance.

1. What now is the “Solid Element” (*Pathavi-dhātu*)? M. 28.
The solid element may be subjective, or it may be objective. And what is the subjective solid element? The dependent properties which on one’s own person and body are hard and solid, as the hairs of head and body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, excrement, or whatever other dependent properties which on one’s own person and body are hard and solid—this is called the subjective solid element. Now, whether it be the subjective solid element, or whether it be the objective solid element: they are both only the solid element.

And one should understand according to reality and true wisdom :—‘This does not belong to me; this am I not; this is not my Ego.’

2. What now is the “Fluid Element” (*āpo-dhātu*)?
The fluid element may be subjective, or it may be objective. And what is the subjective fluid element? The dependent properties which on one’s own person and body are watery or cohesive, as bile, phlegm, pus, blood, sweat, lymph, tears, serum, spit, nasal mucus, oil of the joints, urine, or whatever other dependent properties which on one’s own person and body are watery or cohesive—this is called the subjective fluid element. Now,

whether it be the subjective fluid element, or whether it be the objective fluid element: they are both only the fluid element.

And one should understand according to reality and true wisdom:—‘This does not belong to me; this am I not; this is not my Ego.’

3. What now is the “Heating Element” (*tejo-dhātu*)? The heating element may be subjective, or it may be objective. And what is the subjective heating element? The dependent properties which on one’s own person and body are heating and radiating, as that whereby one is heated, consumed, scorched, whereby that which has been eaten, drunk, chewed or tasted, is fully digested, or whatever other dependent properties which on one’s own person and body are heating and radiating—this is called the subjective heating element. Now, whether it be the subjective heating element, or whether it be the objective heating element: they are both only the heating element.

And one should understand according to reality and true wisdom—‘This does not belong to me; this am I not; this is not my Ego.’

4. What now is the “Vibrating Element” (*Vāyo-dhātu*)? The vibrating element may be subjective, or it may be objective. And what is the subjective vibrating element? The dependent properties which on one’s own person and body are mobile and gaseous, as the upward-going and downward-going winds, the winds of stomach and intestines, in-breathing and out-breathing, or whatever other dependent properties which on one’s own person and body are mobile and gaseous—this is called the subjective vibrating element. Now, whether it be the subjective vibrating element, or whether it be the objective vibrating element: they are both only the vibrating element

And one should understand according to reality and true wisdom: 'This does not belong to me; this am I not; this is not my Ego.'

Just as one calls 'hut' the circumscribed space, which comes to be by means of wood and rushes, reeds and clay, even so we call 'body' the circumscribed space that comes to be by means of bones and sinews, flesh and skin.

Now, though one's eye be intact, yet if the external forms do not fall within the field of vision, and no corresponding conjunction takes place, in that case there occurs no formation of the correspondent aspect of consciousness. Or, though one's eye be intact and the external forms fall within the field of vision, yet if no corresponding conjunction takes place, in that case also there occurs no formation of the corresponding aspect of consciousness. If, however, one's eye is intact, and the external forms fall within the field of vision, and the corresponding conjunction takes place, in that case there arises the corresponding aspect of consciousness.

Hence I say: the arising of consciousness is dependent upon conditions, and without these conditions no consciousness arises. And upon whatsoever conditions the arising of consciousness is dependent, after these it is called. M. 38.

Consciousness, whose arising depends on the eye and forms, is called "eye-consciousness" (*cakkhu-viññāna*),

Consciousness, whose arising depends on the ear and sounds, is called "ear-consciousness" (*sota-viññāna*).

Consciousness, whose arising depends on the olfactory organ and odours, is called "olfactory consciousness" (*ghāna-viññāna*).

Consciousness, whose arising depends on the tongue and taste, is called "tongue-consciousness" (*jivhā-viññāna*).

Consciousness, whose arising depends on the body and bodily contacts, is called "body-consciousness" (*kāya-viññāna*).

Consciousness, whose arising depends on the mind and ideas, is called "mind-consciousness" (*mano-viññāna*).

From the psychological standpoint, the sense objects as such do not really exist outside and independently of consciousness. Thus the objects of our visual consciousness, the so-called visible objects, are in no way actual bodies, but merely sensations (*ārammana*) of light and colour within our consciousness. Considered physically, however, i. e. as physical bases (*āyatana*), they are, as everybody knows, energies passing through the other, the so-called light-waves, which by the physical and chemical reactions induced in the visual organ or base (*āyatana*), i. e. the optical nerve, give rise to the sensations of light and colour.

Similarly, the objects of hearing are purely subjectively experienced sensations of sounds (*saddārammana*). The physical "bases of sounds" (*saddāyatana*) however are energies passing through the air to the tympanum in the ear, the so-called air waves, which through the stimulation of the auditory organ or base (*śotāyatana*), i. e. the auditory nerve, give rise to the sensations of sound.

The physical bases of odours are gases, fumes etc, those of taste are chemical solutions

All the 5 kinds of sense-impressions may reappear as objects of the "mind-consciousness" (*mano-viññāna*). Namely, "eye-consciousness" (*cakkhū-viññāna*) may exist only as long as the eyes are opened. Therefore, the image that continues after shutting the eyes is no longer seen by our "eye-consciousness" but only by our "mind-consciousness."

Incidentally, it is not quite correct to speak of optical and accustical delusions and hallucinations, as these, like dreams, are not seen by means of the visual or auditory sense organs but merely by mind.

M. 28.

Whatsoever there is of "form" (*rūpa*) in the consciousness thus arisen, that belongs to the aggregate of bodily form connected with clinging to existence. Whatsoever there is of "feeling" (*vedanā*) therein, that belongs

to the aggregate of feeling connected with clinging to existence. Whatsoever there is of "perception" (*saññā*) therein, that belongs to the aggregate of perception connected with clinging to existence. Whatsoever there are of mental "formations" (*saṅkhāra*) therein, that belongs to the aggregate of mental formations connected with clinging to existence. Whatsoever there is of "consciousness" (*viññāṇa*) therein, that belongs to the aggregate of consciousness connected with clinging to existence.

And it is impossible that any one can explain the passing out of one existence and the entering into a new existence, or the growth, increase and development of consciousness, independent of bodily form, feeling, perception and mental formations.

All formations are "transient" (*anicca*); all formations are "subject to suffering" (*dukkha*); all things are "without an Ego-entity" (*anattā*). Form is transient, feeling is transient, perception is transient, mental formations are transient, consciousness is transient.

And that which is transient is subject to suffering; and of that which is transient and subject to suffering and change, one cannot rightly say:—'This belongs to me; this am I; this is my Ego.'

Therefore, whatever there be of bodily form, of feeling, perception, mental formations or consciousness, whether one's own or external, whether gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom:—'This does not belong to me; this am I not; this is not my Ego.'

Suppose, a man, who can see, were to behold the many bubbles on the Ganges as they are driving along. And he should watch them and carefully examine them.

After carefully examining them, they will appear to him as empty, unreal, and unsubstantial. In exactly the same way does the monk behold all the bodily forms, feelings, perceptions, mental formations and states of consciousness—whether they be of the past, or the present, or the future, far or near. And he watches them and examines them carefully, and, after carefully examining them, they appear to him as empty, void and without an Ego.

In the "absolute sense" (paramattha) there are only numberless processes, countless waves in this ever-surging sea of forms, feelings, perceptions, mental formations and states of consciousness, and none amongst all these constantly changing phenomena constitutes any permanent entity, an 'Ego' (attā), nor does there exist any Ego-entity apart from them.

S. 21 (3). Whoso delights in bodily form, or feeling, or perception, or mental formations, or consciousness, he delights in suffering; and whoso delights in suffering will not be freed from suffering. Thus I say.

Dhp.*
146-48.

"How can you find delight and mirth
Where there is burning without end?
In deepest darkness you are wrapped!
Why do you not seek for the light?

"Look at this puppet here, well rigged,
A heap of many sores, piled up,
Diseased and full of greediness,
Unstable and impermanent!

"Devoured by old age is this frame,
A prey of sickness, weak and frail;
To pieces breaks this putrid body,
All life must truly end in death."

A. III. 35. Did you never see in the world a man or a woman,
The three warnings. eighty, ninety, or a hundred years old,
frail, crooked as a gable-roof, bent down,
supported on a staff, with tottering steps, infirm, youth
long since fled, with broken teeth, grey and scanty hair,

or bald-headed, wrinkled, with blotched limbs? And did the thought never come to you, that you also are subject to decay, that you cannot escape it?

Did you never see in the world a man or a woman, who, being sick, afflicted and grievously ill, and wallowing in the own filth, was lifted up by some people and put to bed by others? And did the thought never come to you, that you also are subject to disease, that you cannot escape it?

Did you never see in the world the corpse of a man or a woman, one or two or three days after death, swollen up, blue-black in colour, and full of corruption? And did the thought never come to you, that you also are subject to death, that you cannot escape it?

Inconceivable is the beginning of this Samsâra, not S. 14 (1).
 Samsâra. to be discovered a first beginning of
 beings, who, obstructed by ignorance and
 ensnared by craving, are hurrying and hastening through
 this round of rebirths.

Samsâra—the wheel of existence, lit. the “Perpetual Wandering”—is the name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying. More precisely put: Samsâra is the unbroken chain of the fivefold Khandha-combinations, which, constantly changing from moment to moment, follow continuously one upon the other through inconceivable periods of time. Of this Samsâra, a single lifetime constitutes only a vanishingly tiny fraction; hence to be able to comprehend the first noble truth, one must let one’s gaze rest upon the Samsâra, upon this frightful chain of rebirths, and not merely upon one single lifetime, which of course may be sometimes not very painful.

Which do you think is more: the flood of tears, S. 14 (2).
 which weeping and wailing you have shed upon this
 long way—hurrying and hastening through this round of
 rebirths, united to the undesired, separated from the
 desired—this or the waters of the four oceans?

Long time have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering, you have verily shed more tears upon this long way, than there is water in the four oceans.

Which do you think is more: the streams of blood that, through your being beheaded, have flowed upon this long way, or the waters in the four oceans?

Long time have you been caught as dacoits or highway men or adulterers; and, through your being beheaded, verily more blood has flowed upon this long way, than there is water in the four oceans.

But how is this possible?

Inconceivable is the beginning of this Sa^msâra, not to be discovered a first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

And thus have you long time undergone suffering, undergone torment, undergone misfortune and filled the graveyards full, verily long enough to be dissatisfied with every form of existence, long enough to turn away and free yourselves from them all.

THE SECOND TRUTH.

THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING.

What now is the Noble Truth of the Origin of D. 22. Suffering? It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever fresh delight.

In the absolute sense, it is no real being, no self-determined, unchangeable Ego-entity that is reborn. Moreover, there is nothing that remains the same even for two consecutive moments; for the 5 *Khandha*'s, or "Aggregates of Existence," are in a state of perpetual change, of continual dissolution and renewal. They die every moment, and every moment new ones are born. Hence it follows, that there is no such thing as a real existence or "being" (in lat. 'esse'), but only—as it were—an endless process, a continuous change, a "Becoming" (*bhava*), consisting in a 'producing' and in a 'being produced,' in a "process of action" (*kamma-bhava*) and a "process of reaction, or rebirth" (*uppati-bhava*).

This process of perpetual 'producing' and 'being produced' may best be compared with an ocean wave. In the case of a wave there is not the slightest quantity of water travelling over the surface of the sea. But the wave structure, that hastens over the surface of the water, creating the appearance of one and the same mass of water, is in reality nothing but the continuous rising and falling of continuous but quite different masses of water, produced by the transmission of force generated by the wind. Even so the Buddha did not teach that Ego-entities hasten through the ocean of rebirth, but merely life-waves, which, according to their nature and activities (good or evil), manifest themselves here as men, there as animals, and elsewhere as invisible beings.

There is the "Sensual Craving" (*kāma-taṇhā*), the D. 22.

"Craving for Eternal Existence" (*bhava-taṇhā*), the "Craving for Temporal Happiness" (*vibhava-taṇhā*).

The threefold
Craving.

Bhava-taṇhā is, according to the Visuddhi-Magga, intimately connected with the so-called "Eternity-Belief" (*bhava- or sassata-ditṭhi*), i.e. the belief in an absolute and eternal Ego-entity persisting independent of our body.

Vibhava-taṇhā is the outcome of the so-called "Annihilation-Belief" (*vibhava- or uccheda-ditṭhi*), i.e. the delusive materialistic notion of a more or less real Ego, which is annihilated at death and does not stand in any causal relation with the time before birth and the time after death.

D. 22. But where does this craving arise and take root? Wherever in the world there is the delightful and pleasurable, there this craving arises and takes root. Eye, ear, nose, tongue, body and mind are delightful and pleasurable: there this craving arises and takes root.

Forms, sounds, smells, tastes, bodily touches and ideas are delightful and pleasurable: there this craving arises and takes root.

Consciousness, sense contact, the feeling born of sense contact, perception, will, craving, thinking and reflecting are delightful and pleasurable: there this craving arises and takes root.

M. 38. If namely, when perceiving a visible form, a sound, odour, taste, bodily contact or an idea in the mind, the object is pleasant, one is attracted, and if unpleasant, one is repelled.

Thus, whatever kind of "Feeling" (*vedanā*) one experiences, — pleasant, unpleasant or indifferent—one approves of and cherishes the feeling and clings to it; and while doing so, lust springs up; but lust for feelings means "Clinging to existence" (*upâdāna*); and on clinging to existence depends the (action-) "Process of Becoming" (*bhava*, here *kamma-bhava*); on the process of becoming depends (future) "Birth" (*jāti*); and dependent on birth are "Decay and Death," sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.

This is called the Noble Truth of the Origin of Suffering.

Verily, due to sensuous craving, conditioned through M. 13.

Heaping up sensuous craving, impelled by sensuous
Present Suffering. craving, entirely moved by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. Thus given to dissension, quarrelling and fighting, they fall upon one another with fists, sticks or weapons. And thereby they suffer death or deadly pain.

And further, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, people break into houses, rob and plunder, pillage whole houses, commit highway robbery, seduce the wives of others. Then the rulers have such people caught and inflict on them various forms of punishment. And thereby they incur death or deadly pain. Now, this is the misery of sensuous craving, the heaping up of suffering in this present life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.

And further, people take the evil way in deeds, the
Heaping up evil way in words, the evil way in
Future Suffering. thoughts; and by taking the evil way in deeds, words and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition and the abbyss of hell. But this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving.

Dhp. 128.

“ Not in the air, nor ocean-midst,
 Nor hiding in the mountain clefts,
 Not wilt thou find a place on earth,
 Where thou art freed from evil deeds.”

S. 35.

For : owners of their deeds are the beings, heirs of
 Inheritance their deeds, their deeds are the womb
 of deeds, from which they sprang, with their deeds
 they are bound up, their deeds are their refuge What-
 ever deeds they do—good or evil—of such they will be
 the heirs.

A. III. 33.

And wherever the beings spring into existence,
 there their deeds will ripen ; and wherever their deeds
 ripen, there they will earn the fruits of those deeds, be
 it in this life, or be it in the next life, or be it in any
 other future life.

S. 21 (10).

There will come a time, when the mighty ocean
 will dry up, vanish, and be no more. There will come a
 time, when the mighty earth will be devoured by fire,
 perish, and be no more. But yet there will be no end
 to the suffering of beings, who, obstructed by ignorance
 and ensnared by craving, are hurrying and hastening
 through this round of rebirths.

THE THIRD TRUTH.

THE NOBLE TRUTH OF THE EXTINCTION OF SUFFERING.

What now is the Noble Truth of the Extinction of D. 22. Suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it.

But where may this craving vanish, where may it be extinguished? Wherever in the world there are delightful and pleasurable things, there this craving may vanish, there it may be extinguished.

Be it in the past, present or future: whosoever of S.12 (66). the monks or priests regards the delightful and pleasurable things in the world as "impermanent" (*anicca*), "miserable" (*dukkha*) and "without an Ego" (*an-attā*), as a disease and sorrow, it is he who overcomes the craving.

And released from Sensual Craving, released from It. 96. the Craving for Existence, he does not return, does not enter again into existence.

For, through the total fading away and extinction S. 12. of "Craving" (*taṇhā*) "Clinging to Existence" (*upādāna*) is extinguished; Dependent extinction of all phenomena, through the extinction of the clinging to existence the (action-) "Process of Becoming" (*bhava*) is extinguished; through the extinction of the process of becoming "Rebirth" (*jāti*) is extinguished; and through the extinction of rebirth "Decay and Death," sorrow, lamentation, suffering, grief and despair are extinguished. Thus comes about the extinction of this whole mass of suffering.

Hence, the annihilation, cessation and overcoming of bodily form, feeling, perception, mental formations and consciousness, this is the extinction of suffering, the end of disease, the overcoming of old age and death.

The undulatory motion, which we call wave—and which in the ignorant spectator creates the illusion of one and the same mass of water moving over the surface of the lake—is produced and fed by the wind and maintained by the stored-up energies. Now, after the wind has ceased and no fresh wind again whips up the water of the lake, the stored-up energies will gradually be consumed, and thus the whole undulatory motion will come to an end. Similarly, if fire does not get new fuel, it will, after consuming all the old fuel, become extinct.

Just so this Five-Khandha-process—which in the ignorant worldling creates the illusion of an Ego-entity—is produced and fed by the life-affirming craving (*taṇhā*) and maintained for some time by means of the stored-up life-energies. Now, after the fuel (*upādāna*), i.e. the craving and clinging to life, has ceased and no new craving impells again this Five-Khandha-process, life will continue as long as there are still life-energies stored up, but at their consumation at death the Five-Khandha-process will reach final extinction.

Thus, *Nibbāna* or “Extinction” (Sanskrit: *nirvāna*; from *nir* + *vā*, to cease blowing, to become extinct) may be considered under two aspects, namely as :

1 “Extinction of Impurities” (*kilesa-parinibbāna*), which generally takes place during the life-time of the so-called Arahāt or Holy One.

2. “Extinction of the Five-Khandha-process” (*khandha-parinibbāna*), which takes place at his death.

A. III. 32.

This, truly, is the Peace, this is the Highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, *Nibbāna*.

Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at the others' ruin, at the ruin of both parties, and he experiences mental pain and grief. But if lust, anger and delusion are given up, man aims neither at his own ruin, nor at the others' ruin, nor at the ruin of both parties, and he experiences no mental

pain and grief. Thus is Nibbāna immediate, visible in this life, inviting, attractive and comprehensible to the wise.

The extinction of greed, the extinction of anger, the extinction of delusion : this, indeed, is called Nibbāna. A.III.53.

And for a disciple thus freed, in whose heart dwells A.VI. 55.
 peace, there is nothing to be added to
 what has been done, and naught more
 remains for him to do. Just as a rock of
 one solid mass remains unshaken by the wind, even so,
 neither forms, nor sounds, nor odours, nor tastes, nor
 contacts of any kind, neither the desired nor the un-
 desired, can cause such an one to waver. Steadfast is his
 mind, gained is deliverance.

And he who has considered all the contrasts on this A.III.32.
 earth and is no more disturbed by any thing whatever in
 the world, the peaceful-One, freed from rage, from sorrow
 and from longing, he has passed beyond birth and decay.

Verily, there is a realm, where there is neither the Ud.
 solid, nor the fluid, neither heat nor VIII.1.
 motion, neither this world nor any other
 world, neither sun nor moon.

This I call neither arising nor passing away, neither
 standing still, nor being born, nor dying. There is
 neither foothold, nor development, nor any basis. This is
 the end of suffering.

There is an Unborn, Unoriginated, Uncreated, Un- Ud.
 formed. If there were not this Unborn, this Unorigi- VIII. 3.
 nated, this Uncreated, this Unformed, escape from the
 world of the born, the originated, the created, the formed,
 would not be possible.

But since there is an Unborn, Unoriginated, Un-
 created, Unformed, therefore is escape possible from the
 world of the born, the originated, the created, the formed.

THE FOURTH TRUTH.

THE NOBLE TRUTH OF THE PATH THAT LEADS TO THE EXTINCTION OF SUFFERING.

S. 56.

To give oneself up to indulgence in *Sensual Pleasure*, the base, common, vulgar, unholy, unprofitable, and also to give oneself up to *Self-mortification*, the painful, unholy, unprofitable: both these two extremes the Perfect One has avoided and found out the *Middle Path* which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbâna.

It is the Noble Eightfold Path, the way that leads
The Eightfold Path. to the extinction of suffering, namely:

- | | | |
|---|---|-------------------------------------|
| 1. Right Understanding,
<i>Sammā-ditṭhi</i> | } | III. Wisdom
<i>Paññā</i> |
| 2. Right Mindedness,
<i>Sammā-saṅkappa</i> | | |
| 3. Right Speech,
<i>Sammā-vācā</i> | } | I. Morality
<i>Sīla</i> |
| 4. Right Action,
<i>Sammā-kammanta</i> | | |
| 5. Right Living,
<i>Sammā-ājīva</i> | | |
| 6. Right Effort
<i>Sammā-vāyāma</i> | } | II. Concentration
<i>Samādhi</i> |
| 7. Right Attentiveness,
<i>Sammā-sati</i> | | |
| 8. Right Concentration,
<i>Sammā-samādhi</i> | | |

Any absolute progress on this path of inner culture and virtue is of necessity based upon Right Understanding; this, in fact, is the very reason, why Right Understanding takes rank as the first step of the eightfold path. The order, however, in which the different parts of the path are brought to perfection, is: Morality, Concentration and Wisdom, in Pali: *Sīla, Samādhi and Paññā*.

Right Understanding and Wisdom are thus the Alpha and the Omega of the entire teaching of the Buddha.

This is the Middle Path which the Perfect One has S. 56. found out, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbāna.

Free from pain and torture is this path, free from groaning and suffering, it is the perfect path.

Truly, like this path there is no other path to the Dhp. purity of insight. If you follow this path, you will put an 274—75. end to suffering.

But each one has to struggle for himself, the Perfect Dhp. 276. Ones have only pointed out the way.

Give ear then, for the Immortal is found. I reveal, M. 26. I set forth the Truth. As I reveal it to you, so act! And that supreme goal of the holy life, for the sake of which sons of good families go forth from home to the homeless state: this you will in no long time, in this very life, make known to yourself, realise and attain to it.

FIRST STEP.

RIGHT UNDERSTANDING

(Sammâ-ditthi)

D. 22. What now is Right Understanding?

1. To understand suffering; 2. to understand the origin of suffering; 3. to understand the extinction of suffering; 4. to understand the path that leads to the extinction of suffering. This is called Right Understanding.

Understanding
the 4 Truths.

M. 9. Or, when the noble disciple understands, what demerit is and the root of demerit, what merit is and the root of merit, then he has Right Understanding.

Understanding
merit & demerit.

As "demeritorious" (*a-kusala*) is considered every deed by body, speech or mind, which influences our existence unfavourably and manifests itself in its effects as suffering, be it in this or any future form of existence.

M. 9. What now is "demerit" (*a-kusala*) ?

1. Destruction of living beings is demerit.	}	Bodily Action (<i>kâya-kamma</i>).
2. Stealing is demerit.		
3. Unlawful sexual intercourse is demerit.		

4. Lying is demerit.	}	Verbal Action (<i>vacî-kamma</i>).
5. Tale-bearing is demerit.		
6. Harsh language is demerit.		
7. Frivolous talk is demerit.		

8. Covetousness is demerit.	}	Mental Action (<i>mano-kamma</i>).
9. Ill-will is demerit.		
10. Wrong views are demerit.		

The state of "Will" (*cetanā*) is really that which counts as action (*kamma*). It may manifest itself as action of the body, or of speech; if it does not outwardly manifest itself, it is counted as *mental action*.

And what is the root of demerit? Greed (*lobha*) M. 9. is a root of demerit; Anger (*dosa*) is a root of demerit; Delusion (*moha*) is a root of demerit.

The state of *lobha* as well as that of *dosa* is always accompanied by *moha*, as *moha*, ignorance, is the primary root of all evil.

Therefore, I say, these demeritorious actions are of A. X. 174. three kinds: either due to greed, or due to anger, or due to delusion.

What now is merit (*kusala*)? M. 9.

- | | |
|--|---|
| 1. To abstain from killing
is merit. | } Bodily Action
(<i>kāya-kamma</i>). |
| 2. To abstain from stealing
is merit. | |
| 3. To abstain from unlaw-
ful sexual intercourse
is merit. | |
| 4. To abstain from lying
is merit. | } Verbal Action
(<i>vacī-kamma</i>). |
| 5. To abstain from tale-
bearing is merit. | |
| 6. To abstain from harsh
language is merit. | |
| 7. To abstain from frivolous
talk is merit. | } Mental Action
(<i>mano-kamma</i>). |
| 8. Absence of covetousness
is merit. | |
| 9. Absence of ill-will
is merit. | |
| 10. Right understanding
is merit. | |

And what is the Root of Merit? Absence of greed (*a-lobha*=unselfishness) is a root of merit; absence of anger (*a-dosa*=benevolence) is a root of merit; absence of delusion (*a-moha*=wisdom) is a root of merit.

- S. 21 (5). Or, when one understands that form, feeling, perception, mental formations and consciousness are transient, [subject to suffering and without an Ego] also in that case one possesses Right Understanding.

- M. 63. Should anyone say that he does not wish to lead the holy life under the Blessed One, unless the Blessed One first tells him, whether the world is eternal or temporal, finite or infinite; whether the life principle is identical with the body, or something different; whether the Perfect One continues after death etc.—Such an one would die, ere the Perfect One could tell him all this.

It is as if a man were pierced by a poisoned arrow, and his friends, companions, or near relations called in a surgeon, but that man should say: "I will not have this arrow pulled out until I know, who the man is, that has wounded me: whether he is a noble, a prince, a citizen, or a servant;" or: "what his name is and to what family he belongs"; or: "whether he is tall, or short, or of medium height." Verily, such a man would die, ere he could adequately learn all this.

- Snp. 592. Therefore, the man, who seeks his own welfare, should pull out this arrow—this arrow of lamentation, pain and sorrow.

- M. 63. For, whether the theory exists, or whether it does not exist, that the world is eternal, or temporal, or finite, or infinite—certainly, there is birth, there is decay, there is death, sorrow, lamentation, pain, grief, and despair, the extinction of which, attainable even in this present life, I make known unto you.

There is, for instance, an unlearned worldling, void of regard for holy men, ignorant of the teaching of holy men, untrained in the noble doctrine. And his heart is possessed and overcome by Self-Illusion, by Scepticism, by Attachment to Rule and Ritual, by Sensual Lust and by Ill-will, and how to free himself from these things, he does not really know.

Self-Illusion (*sakkāya-ditthi*) may reveal itself as:—

1. "Spiritualism" — *bhava-* or *sassata-ditthi*, lit. "Eternity-belief"—i.e. the belief that one's Ego is existing independently of the material body, and continuing even after the dissolution of the latter.

2. "Materialism" — *vibhava-* or *uccheda-ditthi*, lit. "Annihilation-belief"—i.e. the belief that this present life constitutes the Ego, and hence that it is annihilated at the death of the material body.

Not knowing what is worthy of consideration and what is unworthy of consideration, he considers the unworthy and not the worthy.

Unwise considerations.

Und unwisely he considers thus: "Have I been in the past? Or, have I not been in the past? What have I been in the past? How have I been in the past? From what state and into what state did I change in the past?—Shall I be in the future? Or, shall I not be in the future? What shall I be in the future? How shall I be in the future? From what state and into what state shall I change in the future?"—And the present also fills him with doubt: "Am I? Or, am I not? What am I? How am I? This being, whence has it come? Whither will it go?"

And with such unwise considerations, he falls into one or other of the six views, and it becomes his conviction and firm belief: "I have an Ego"; or: "I have no Ego"; or: "With the Ego I perceive the Ego"; or: "With that which is no Ego I perceive the Ego"; or: "With

The 6 views about the Ego.

the Ego I perceive that which is no Ego". Or, he falls into the following view: "This my Ego, which can think and feel, and which, now here, now there, experiences the fruit of good and evil deeds:—this my Ego is permanent, stable, eternal, not subject to change and will thus eternally remain the same".

M. 22. If there really existed the Ego, there would be also something which belonged to the Ego. As, however, in truth and reality, neither an Ego nor anything belonging to an Ego can be found, is it therefore not really an utter fools' doctrine to say: "This is the world, this am I; after death I shall be permanent, persisting and eternal"?

These are called mere views, a thicket of views, a puppet-show of views, a moil of views, a snare of views; and ensnared in the fetter of views, the ignorant worldling will not be freed from rebirth, from decay and from death, from sorrow, pain, grief and despair; he will not be freed, I say, from suffering.

M. 2. The learned and noble disciple, however, who has regard for holy men, knows the teaching of holy men, is well trained in the noble doctrine, he understands what is worthy of consideration and what is unworthy. And knowing this, he considers the worthy and not the unworthy. What suffering is, he wisely considers. What the origin of suffering is, he wisely considers; what the extinction of suffering is, he wisely considers; what the path is that leads to the extinction of suffering, he wisely considers.

And by thus considering, three fetters vanish, namely: *Self-illusion*, *Scepticism* and *he Sotapan or "Stream-Enterer."* *Attachment to Rule and Ritual.*

M. 22. But those disciples, in whom these three fetters have vanished, they have all "*entered the Stream*" (*sotâ-*

panna), have for ever escaped the states of woe, and are assured of final enlightenment.

“ More than any earthly power,
More than all the joys of heaven,
More than rule o’er all the world,
Is the *Entrance to the Stream*.”

Dhp. 178.

And verily those, who are filled with unshaken faith A. X. 63,
towards me, all those have entered the stream.

There are ten “Fetters”—*saññojana*—by which the beings are bound to the wheel of existence. They are:—1. Self-Illusion (*sakkāya-diṭṭhi*). 2. Scepticism (*vicikicchā*). 3. Attachment to Rule and Ritual (*sīlabbata-parāmāsa*). 4. Sensual Lust (*kāma-rāga*). 5. Ill-will (*vyāpāda*). 6. Craving for the world of pure Form (*rūpa-rāga*). 7. Craving for the Formless World (*arūpa-rāga*). 8. Pride (*māna*). 9. Restlessness (*udhacca*). 10. Ignorance (*avijjā*).

A Sotāpan, in Pali *Sotāpanna*, lit. “Stream-Enterer”—i.e. “one who has entered the stream leading to Nibbāna”—is free from the first 3 fetters.

A *Sakadāgāmin*, lit. “Once-Returner”—namely to this sensuous sphere—has overcome the 4th and 5th fetters in their grosser form.

An *Anāgāmin*, lit. “Non-Returner”, is wholly freed from the first 5 fetters, which bind to rebirth in the sensuous sphere (*kāma-loka*); after death, whilst living in the sphere of pure form (*rūpa-loka*), he will reach the goal.

An *Arahat*, i.e. the perfectly “Holy-One”, is freed from all the 10 fetters.

Therefore, I say, Right Understanding is of two M. 117.
kinds:

1. The view that alms and offerings are not useless;
that there is fruit and result both of
good and bad actions; that there are
such things as this life and the next life;
that father and mother, as also spontaneously born
beings (in the heavenly worlds) are no mere words; that
there are in the world monks and priests, who are
spotless and perfect, who can explain this life and the

Mundane &
Uttramundane
Understanding.

next life, which they themselves have understood:—this is called the “Mundane Right Understanding” (*lokiya-sammâ-dit̥ṭhi*), which yields worldly fruits and brings good results.

2. But whatsoever there is of wisdom, of penetration, of right understanding, conjoined with the “Path” (of the Sotâpanna, Sakadâgâmin, Anâgâmin or Arahât)—the mind being turned away from the world and conjoined with the path, the holy path being pursued:—this is called the “Ultramundane Right Understanding” (*lokuttara-sammâ-dit̥ṭhi*), which is not of the world, but is ultramundane and conjoined with the paths.

Thus, there are two kinds of the Eightfold Path :

1. The “mundane” (*lokiya*), practised by the “Worldling” (*puthujjana*); 2. the “ultra-mundane” (*lokuttara*), practised by the “Noble Disciples” (*ariya-puggala*).

M. 117,

Now, in understanding wrong understanding as wrong, and right understanding as right, one practises “*Right Understanding*” (1. step); and in making efforts to overcome wrong understanding, and to arouse right understanding, one practises “*Right Effort*” (6. step); and in overcoming wrong understanding with attentive mind, and dwelling with attentive mind in possession of right understanding, one practises “*Right Attentiveness*” (7. step). Hence, there are three things that accompany and follow upon right understanding, namely: right understanding, right effort, and right attentiveness.

Now, if any one should put the question, whether I admit any view at all, he should be answered thus:—

M. 72.

The Perfect One is free from any theory, for the Perfect One has understood what the body is, and how it arises, and passes away. He has understood what feeling is, and how it arises, and passes away. He has

Free from all theories.

understood what perception is, and how it arises, and passes away. He has understood what the mental formations are, and how they arise, and pass away. He has understood what consciousness is, and how it arises, and passes away. Therefore, I say, the Perfect One has won complete deliverance through the extinction, fading away, disappearance, rejection, and getting rid of all opinions and conjectures, of all inclination to the vain-glory of 'I' and 'mine.'

Whether Perfect Ones (Buddhas) appear in the world, or whether Perfect Ones do not appear in the world, it still remains a firm condition, an immutable fact and fixed law: that all formations are "*impermanent*" (*anicca*); that all formations are "*subject to suffering*" (*dukkha*); that everything is "*without an Ego*" (*an-attā*). A.III.134.

The 3 Characteristics.

The word "*sankhāra*" (formation) comprises all things which have a beginning and an end, the so-called created or "formed things" (*sankhāra-dhamma*), i.e. all possible physical and mental constituents of existence. The word "*dhamma*", however, has a still wider application and is all-embracing, as it comprises also the things which have no beginning or end, the so-called uncreated or "unformed things" (*asankhata-dhamma*), as *ākāsa* (cosmic space) and *nibbāna*.

For this reason, it would be wrong to say that *all* dhammas are impermanent and subject to change, for the *Nibbāna-dhamma* and *ākāsa* are permanent and free from change. And for the same reason one has to say that not only all the *sankhāras* (= *sankhata-dhamma*), but that *all* the dhammas (including the *asankhata-dhamma*'s) lack an Ego (*an-attā*).

A bodily form, a feeling, a perception, a mental formation, a consciousness, that is permanent and persistent, eternal and not subject to change, such a thing the wise men in this world do not recognise; and I also say, there is no such thing. S.16 (10).

And it is impossible that a being possessed of Right Understanding should regard anything as an Ego. A. I. 15.

D. 15.

Views & discussions
about the Ego.

Now, if someone should say that feeling is his Ego, he should be answered thus: "There are three kinds of feeling: pleasurable, painful, and indifferent feeling. Which of these three feelings now do you consider as your Ego?" At the moment namely of experiencing one of these feelings, one does not experience the other two. These three kinds of feeling are impermanent, of dependent origin, are subject to decay and dissolution, to fading away and extinction. Whosoever, in experiencing one of these feelings, thinks that this is his Ego, will, after the extinction of that feeling, admit that his Ego has become dissolved. And thus he will consider his Ego already in this present life as impermanent, mixed up with pleasure and pain, subject to rising and passing away.

If any one should say that feeling is not his Ego, and that his Ego is inaccessible to feeling, he should be asked thus: "Now, where there is no feeling, is it there possible to say: 'This am I'?"

Or, someone might say: "Feeling indeed is not my Ego, but also it is untrue that my Ego is inaccessible to feeling; for it is my Ego that feels, for my Ego has the faculty of feeling." Such a one should be answered thus: "Suppose, feeling should become altogether totally extinguished; now, if there, after the extinction of feeling, no feeling whatever exists, is it then possible to say: 'This am I'?"

To say that the mind, or the mind-objects, or the mind-consciousness constitute the Ego: such an assertion is unfounded. For an arising and a passing away is seen there; and seeing the arising and passing away of these things, one should come to the conclusion that one's Ego arises and passes away.

S. 21 (7).

It would be better for the unlearned worldling to regard this body, built up of the four elements, as his

Ego, rather than the mind. For it is evident that this body may last for a year, for two years, for three, four, five, or ten years, or even for a hundred years and more; but that which is called thought, or mind, or mind-consciousness, is continuously, during day and night, arising as one thing and passing away as another thing.

Therefore, whatsoever there is of bodily form, of S. 21 (5). feeling, of perception, of mental formations, of consciousness, whether one's own or external, gross or subtle, lofty or low, far or near: there one should understand according to reality and true wisdom: 'This does not belong to me; this am I not; this is not my Ego.'

If now any one should ask: "Have you been in the D. 9.

Past, present & future. past, and is it untrue that you have not been? Will you be in the future, and is it untrue that you will not be? Are you, and is it untrue that you are not?"—you ought to say that you have been in the past, and that it is untrue that you have not been; that you will be in the future, and that it is untrue that you will not be; that you are, and that it is untrue that you are not.

In the past only the past existence was real, but unreal the future and present existence. In the future only the future existence will be real, but unreal the past and present existence. Now only the present existence is real, but unreal the past and future existence.

Verily, he who perceives the "Dependent Origination" (*paṭicca-samuppāda*) perceives the truth; and he who perceives the truth perceives the dependant origination. For, just as from the cow comes the milk, from milk curds, from curds butter, from butter ghee, from ghee the scum (of ghee); and when it is milk, it is not counted as curds, or butter, or ghee, or scum of ghee, but only as milk; and when it is curds, it is only

counted as curds:—even so was my past existence at that time real, but unreal the future and present existence; and my future existence will be at one time real, but unreal the past and present existence; and my present existence is now real, but unreal the past and future existence. All these are merely popular designations and expressions, mere conventional terms of speaking, mere popular notions. The Perfect One, indeed, makes use of these, without, however, clinging to them.

S. 42.

Thus, he who does not understand bodily form, feeling, perception, mental formations and consciousness according to reality (i.e. as void of a personality or Ego), and not their arising, their extinction, and the way to their extinction, he is liable to believe, either that the Perfect One continues after death, or that he does not continue after death, and so forth.

A. III. 61.

Verily, if one holds the view that the vital principle (Ego) is identical with this body, in that case a holy life is not possible; or, if one holds the view that the vital principle is something quite different from the body, in that case also a holy life is not possible. Both these two Extremes the Perfect One has avoided and shown the Middle Doctrine, which says:

The 2 Extremes
(annihilation- and
eternity-belief) &
the Middle Doctrine
(Phenomenalism).

On "Delusion" (*avijjā*) depend the (life-affirming) "Activities" (*saṅkhārā*).—On the activities depends "Consciousness" (*viññāṇa*): here, rebirth-consciousness in the womb of the mother).—On consciousness depends the "Psycho-physical Combination" (*nāma-rūpa*).—On the psycho-physical combination depends the "Sixfold Sense-activity" (*chaḷ-āyatana*).—On the sixfold sense-activity depends the "Sensorial Impression" (*phassa*).—On the sensorial impression depends "Feeling" (*vedanā*).—On feeling depends "Craving" (*taṇhā*).—On craving depends "Clinging to Exis-

Dependent Origina-
tion (*Paṭicca-
samuppāda*).

tence" (*upādāna*).—On clinging to existence depends the "Process of Becoming" (*bhava*; here: *kamma-bhava*, or action-process).—On the process of becoming depends "Rebirth" (*jāti*).—On rebirth depends "Decay and Death" (*jarā-marāṇa*), sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering. This is called the noble truth of the origin of suffering.

In whom, however, Delusion (*avijjā*) has disappeared and wisdom arisen, such a disciple heaps up neither meritorious, nor demeritorious activities, nor activities leading to immovability. S. 12 (6).

Thus, through the entire fading away and extinction of this "Delusion", the (life-affirming) "Activities" are extinguished. Through the extinction of the activities, "Consciousness" (rebirth) is extinguished. Through the extinction of consciousness, the "Psycho-physical combination" is extinguished. Through the extinction of the psycho-physical combination, the sixfold "Sense-activity" is extinguished. Through the extinction of the sixfold sense-activity, the "Sensorial Impression" is extinguished. Through the extinction of the sensorial impression, "Feeling" is extinguished. Through the extinction of feeling, "Craving" is extinguished. Through the extinction of craving, "Clinging to Existence" is extinguished. Through the extinction of clinging to existence, the "Process of Becoming" is extinguished. Through the extinction of the process of becoming, "Rebirth" is extinguished. Through the extinction of rebirth, decay and death, sorrow, lamentation, pain, grief and despair are extinguished. Thus takes place the extinction of this whole mass of suffering. This is called the noble truth of the extinction of suffering. A III. 61.

Verily, because beings, obstructed by delusion (*avijjā*) and ensnared by craving (*taṇhā*), now here, now there, seek ever fresh delight, therefore it comes to ever fresh rebirth. M. 43.

Effective Kamma.

A.III.33. And the action (*kamma*) that is done out of greed, anger and delusion (*lobha, dosa, moha*), that springs from them, has its source and origin there:—this action ripens wherever one is reborn; and wherever this action ripens, there one experiences the fruits of this action, be it in this life, or the next life, or in some future life.

M. 43. However, through the fading away of delusion, through the arising of wisdom, through
Barren Kamma. the extinction of craving, no future re-birth takes place again.

A. III. 33. For the actions, which are not done out of greed, anger and delusion, which have not sprung from them, which have not their source and origin there, :—such actions are, through the absence of greed, anger and delusion, abandoned, rooted out, like a palm tree torn out of the soil, destroyed, and not liable to spring up again.

A. VIII. 12. In this respect one may rightly say of me, that I teach annihilation, that I propound my doctrine for the purpose of annihilation, and that I herein train my disciples. For, certainly, I teach annihilation,—the annihilation namely of greed, anger and delusion, as well as of the manifold evil and demeritorious things.

The *Paṭicca-Samuppāda* is the teaching of the strict conformity to law of everything that happens, whether in the realm of the physical or the psychical. It shows how the totality of phenomena, physical and mental, the entire phenomenal world that depends wholly upon the six senses, together with all its suffering—and this is the vital point of the teaching—is not all the mere play of blind chance, but has an existence that is dependent upon conditions, and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them—thus also all suffering—must perforce disappear and cease to be. Accordingly, the *Paṭicca-samuppāda*, above everything else, seeks to set forth how the arising of suffering is dependent upon conditions, and how, through the removal of these conditions, all suffering must disappear. Hence, the *Paṭicca-samuppāda* serves in the elucidation of the 2nd and the 3rd Noble Truth, by explaining them from their very foundations upwards and giving them fixed philosophical form.

The following diagram shows at a glance the relationship of dependence existing between, past, present and future existence.

Past Existence	<ol style="list-style-type: none"> 1. Delusion (together with craving, clinging, and so forth) 2. (Life affirming) Activities 	Kamma-bhava (Action-process)
Present Existence	<ol style="list-style-type: none"> 3. Consciousness 4. Psycho-physical Combination. 5. Sixfold Sense-activity 6. Sensorial Impression 7. Feeling 	Uppatti-bhava (Birth-process)
	<ol style="list-style-type: none"> 8. Craving 9. Clinging to existence (together with craving, delusion etc) 10. Process of Becoming 	Kamma-bhava (Action-process)
Future Existence	<ol style="list-style-type: none"> 11. Rebirth (cp. 3-7) 12. Decay and Death 	Uppatti-bhava (Birth-process)

(See my article "The Dependent Origination" in the Journal of the Mahabodhi Society, XXV, 5-6).

SECOND STEP.

RIGHT MINDEDNESS

(*Sammā-saṅkappa*).

D. 22.

What now is Right Mindedness?

1. The thought free from lust.
2. The thought free from ill-will.
3. The thought free from cruelty.

This is called right mindedness.

M. 117.

Now, right mindedness, let me tell you, is of two kinds :

1. The thoughts free from lust, from ill-will, and from cruelty :—this is called the “ Mundane Right Mindedness ” (*lokiya-sammā-saṅkappa*), which yields worldly fruits and brings good results.

Mundane & Ultramundane Mindedness.

2. But, whatsoever there is of thinking, considering, reasoning, thought, ratiocination, application—the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued :—these “ Verbal Operations ” of the mind (*vacī-saṅkhāra*) are called the “ Ultramundane Right Mindedness ” (*lokuttara-sammā-saṅkappa*), which is not of the world, but is ultramundane and conjoined with the paths.

Conjoined with other steps,

Now, in understanding wrong-mindedness as wrong and right-mindedness as right, one practises “ *Right Understanding* ” (1. step); and in making efforts to overcome evil mindedness, and to arouse right mindedness, one practises “ *Right Effort* ” (6. step); and in overcoming evil-mindedness with attentive mind, and dwelling with attentive mind in possession of right mindedness, one practises “ *Right Attentiveness* ” (7. step). Hence, there are three things that accompany and follow upon right mindedness, namely: right understanding, right effort, and right attentiveness.

THIRD STEP.

RIGHT SPEECH

(*Sammā-vācā*).

What now is Right Speech ?

1. There, someone avoids lying, and abstains from it. A. X. 176.

Abstaining from
Lying.

He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men. Being at a meeting,

or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness, to tell what he knows, he answers, if he knows nothing: "I know nothing", and if he knows, he answers: "I know"; if he has seen nothing, he answers: "I have seen nothing", and if he has seen, he answers: "I have seen". Thus, he never knowingly speaks a lie, neither for the sake of his own advantage, nor for the sake of another person's advantage, nor for the sake of any advantage whatsoever.

2. He avoids tale-bearing, and abstains from it.

Abstaining from
Tale-bearing.

What he has heard here, he does not repeat there, so as to cause dissension there; and what he has heard there, he

does not repeat here, so as to cause dissension here. Thus he unites those that are divided, and those that are united he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words,

3. He avoids harsh language, and abstains from it.

Abstaining from
Harsh Language.

He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable

to many.

In Majjhima-Nikāya, No 21, the Buddha says: "Even, O monks, should robbers and murderers saw through your limbs and joints, whoso gave way to anger thereat, would not be following my advice. For thus ought you to train yourselves:

‘Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.’ ”

A X. 176.

4. He avoids vain talk, and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense.

This is called right speech.

M. 117.

Now, right speech, let me tell you, is of two kinds :

Mundane &
Ultramundane
Speech.

1. Abstaining from lying, from tale-bearing, from harsh language, and from vain talk: this is called the “Mundane Right Speech” (*lokiya-sammā-vācā*), which yields wordly fruits and brings good results.

2. But the abhorrence of the practise of this four-fold wrong speech, the abstaining, withholding, refraining therefrom, the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued:—this is called the “Ultramundane Right Speech” (*lokuttara-sammā-vācā*), which is not of the world, but is ultramundane and conjoined with the paths.

Now, in understanding wrong speech as wrong, and right speech as right, one practices “*Right Understanding*” (1. step); and in making efforts to overcome evil speech, and to arouse right speech, one practises “*Right Effort*” (6. step); and in overcoming wrong speech with attentive mind, and dwelling with attentive mind in possession of right speech, one practises “*Right Attentiveness*” (7. step). Hence, there are three things that accompany and follow upon right speech, namely: right understanding, right effort, and right attentiveness.

FOURTH STEP.

RIGHT ACTION
(*Sammâ-kammanta*).

What now is Right Action?

A.X. 176.

1. There someone avoids the killing of living beings, and abstains from it. Without stick or sword, conscientious, full of sympathy, he is anxious for the welfare of all living beings.

2. He avoids stealing, and abstains from it; what another person possesses of goods and chattels in the village or in the wood, that he does not take away with thievish intent.

3. He avoids unlawful sexual intercourse, and abstains from it. He has no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women, nor female convicts, nor even with flower-decked (engaged) girls.

This is called right action.

Now, right action, let me tell you, is of two kinds: M 117.

1. Abstaining from killing, from stealing, and from unlawful sexual intercourse:—this is called the “Mundane Right Action” (*lokiya-sammâ-kammanta*), which yields worldly fruits and brings good results.

2. But the abhorrence of the practice of this three-fold wrong action, the abstaining, withholding, refraining therefrom—the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued:—this is called the “Ultramundane

Right Action “(*lokuttara-sammâ-kammanta*), which is not of the world, but is ultramundane and conjoined with the paths.

Now, in understanding wrong action as wrong, and
 Conjoined with right action as right, one practises “*Right Understanding*” (1. step); and in making
 other steps. efforts to overcome wrong action, and to
 arouse right action, one practises “*Right Effort*” (6. step);
 and in overcoming wrong action with attentive mind, and
 dwelling with attentive mind in possession of right
 action, one practises “*Right Attentiveness*” (7. step).
 Hence, there are three things that accompany and follow
 upon right action, namely: right understanding, right
 effort, and right attentiveness.

FIFTH STEP.

RIGHT LIVING

(Sammā-ājīva).

What now is Right Living?

D. 22.

When the noble disciple, avoiding a wrong living, gets his livelihood by a right way of living, this is called right living.

In the Majjhima-Nikāya, No 117, it is said: "To practise deceit, treachery, soothsaying, trickery, usury: this is wrong living".

And in the Anguttara-Nikāya, V. 177, it is said: "Five trades should be avoided by a disciple: trading in arms, in living beings, in flesh, in intoxicating drinks, and in poison."

Now, right living, let me tell you, is of two kinds: M. 117,

1. When the noble disciple, avoiding wrong living,

Mundane & Ultramundane Right Living. gets his livelihood by a right way of living:—this is called the "Mundane Right Living" (*lokiya-sammā-ājīva*), which yields worldly fruits and brings good results.

2. But the abhorrence of wrong living, the abstaining, withholding, refraining therefrom—the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued:—this is called the "Ultramundane Right Living" (*lokuttara-sammā-ājīva*), which is not of the world, but is ultramundane and conjoined with the paths.

Now, in understanding wrong living as wrong, and right living as right, one practises "*Right Understanding*" (1. step); and in making efforts to overcome wrong living, to arouse right living, one practises "*Right Effort*" (6 step); and in overcoming wrong living with attentive mind, and dwelling with attentive mind in possession of right living, one practises "*Right Attentiveness*" (7. step). Hence, there are three things that accompany and follow upon right living, namely: right understanding, right effort, and right attentiveness.

SIXTH STEP.

RIGHT EFFORT

(Sammâ-vâyâma)

A. IV.
13, 14.

What now is Right Effort?

There are Four Great Efforts: the effort to avoid, the effort to overcome, the effort to develop, and the effort to maintain.

1. What now is the effort to *avoid*? There the disciple incites his mind to avoid the arising of evil, demeritorious things, that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles.

Thus, when he perceives a form with the eye, a sound with the ear, an odour with the nose, a taste with the tongue, a contact with the body, or an object with the mind, he neither adheres to the whole, nor to its parts. And he strives to ward off that, through which evil and demeritorious things, greed and sorrow, would arise, if he remained with unguarded senses; and he watches over his senses, restrains his senses.

Possessed of this noble "Control over the Senses", he experiences inwardly a feeling of joy, into which no evil thing can enter.

This is called the effort to avoid.

2. What now is the effort to *overcome*? There the disciple incites his mind to overcome the evil and demeritorious things, that have already arisen; and he strives, puts forth his energy, strains his mind and struggles.

He does not retain any thought of sensual lust, ill-will or grief, or any other evil and demeritorious states, that may have arisen; he abandons them, dispells them, destroys them, causes them to disappear.

If, whilst regarding a certain object, there arise, on M. 20.

Five methods
of expelling
evil thoughts.

account of it, in the disciple evil and demeritorious thoughts connected with greed, anger and delusion, then the disciple (1) should, by means of this object, gain another and wholesome object. (2) Or, he should reflect on the misery of these thoughts: "Unwholesome truly are these thoughts! Blameable are these thoughts! Of painful result are these thoughts!" (3) Or, he should pay no attention to these thoughts. (4) Or, he should consider the compounded nature of these thoughts. (5) Or, with teeth clenched and tongue pressed against the gums, he should with his mind restrain, suppress and root out these thoughts; and in doing so, these evil and demeritorious thoughts of greed, anger and delusion will dissolve and disappear, and the mind will inwardly become settled and calm, composed and concentrated.

This is called the effort to overcome.

A. IV.

13, 14.

3. What now is the effort to *develop*? There the disciple incites his will to arouse meritorious conditions, that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles.

The Effort to
Develop (*Bhāvanā-
ppadhāna*).

Thus he develops the "Elements of Enlightenment" (*bojjhaṅga*), bent on solitude, on detachment, on extinction, and ending in deliverance, namely: "Attentiveness" (*sati*), "Investigation of the Law" (*dhamma-vicaya*), "Energy" (*virīya*), "Rapture" (*prīti*), "Tranquillity" (*passaddhi*), "Concentration" (*samādhi*), and "Equanimity" (*upekkhā*).

This is called the effort to develop.

4. What now is the effort to *maintain*? There the
 The Effort to
 Maintain
 (*Anurakkhaṇa-
 ppadhāna*).
 disciple incites his will to maintain the
 meritorious conditions that have already
 arisen, and not to let them disappear, but
 to bring them to growth, to maturity and
 to the full perfection of development (*bhāvanā*); and
 he strives, puts forth his energy, strains his mind and
 struggles.

Thus, for example, he keeps firmly in his mind a
 favourable object of concentration that has arisen, as the
 mental image of a skeleton, of a corpse infested by worms,
 of a corpse blue-black in colour, of a festering corpse, of
 a corpse riddled with holes, of a corpse swollen up.

This is called the effort to maintain.

M. 70. Truly the disciple, who is possessed of faith and has
 penetrated the Teaching of the master, is filled with the
 thought; "May rather skin, sinews and bones wither
 away, may the flesh and blood of my body dry up: I
 shall not give up my efforts so long as I have not attained
 whatever is attainable by manly perseverance, energy
 and endeavour!"

This is called right effort.

A. IV. 14.

"The effort of avoiding, overcoming,
 Of developing and maintaining:
 Such four great efforts have been shown
 By him, the scion of the sun.
 And he who firmly clings to them
 May put an end to all the pain."

SEVENTH STEP.

RIGHT ATTENTIVENESS

(Sammā-sati).

What now is Right Attentiveness?

The only way that leads to the attainment of purity, D. 22. to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realisation of Nibbāna, is the "Four Fundamentals of Attentiveness." And which are these four?

The 4 Fundamentals
of Attentiveness
(Sati-paṭṭhāna).

There the disciple lives in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of the Phenomena, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

1. Contemplation of the Body (kāyānupassanā).

But how does the disciple dwell in the contemplation of the body? There the disciple retires to the forest, to the foot of a tree, or to a solitary place, sits himself down, with legs crossed, body erect, and with attentiveness fixed before him.

With attentive mind he breathes in, with attentive mind he breathes out. When making a long inhalation, he knows: "I make a long inhalation"; when making a long exhalation, he knows: "I make a long exhalation". When making a short inhalation, he knows: "I make a short inhalation"; when making a short exhalation, he knows: "I make a short exhalation". "Clearly perceiving the entire [breath-] body, I will breathe in": thus he trains himself; "clearly per-

Watching over
In-and Outbreathing
(Ānāpāna-sati).

ceiving the entire [breath-] body, I will breathe out": thus he trains himself. "Calming this bodily function, (*kāya-saṅkhāra*), I will breathe in": thus he trains himself; "calming this bodily function, I will breathe out": thus he trains himself.

Thus he dwells in contemplation of the body, either with regard to his own person, or to other persons, or to both. He beholds, how the body arises; beholds how it passes away; beholds the arising and passing away of the body. "A body is there"—

"A body is there, but no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person, nor anything belonging to a person" (Comm.)

: this clear consciousness is present in him, because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the body.

D. 22. And further, whilst going, standing, sitting or lying down, the disciple understands [according to reality the expressions]: "I go"; "I stand"; "I sit"; "I lie down"; he understands any position of the body.

"The disciple understands, that there is no living being, no real Ego, that goes, stands etc., but that it is by a mere figure of speech, that one says: 'I go' 'I stand' and so forth" (Comm.).

D. 22. And further, the disciple is clearly conscious in his going and coming; clearly conscious in looking forward and backward; clearly conscious in bending and stretching [any part of his body]; clearly conscious in eating, drinking, chewing and tasting; clearly conscious in discharging excrement and urine; clearly conscious in walking, standing, sitting, falling asleep and awakening; clearly conscious in speaking and in keeping silent.

Attentiveness and
Clear Consciousness
(*Sati-sampajañña*).

“In all that the disciple is doing he is clearly conscious :
1. of his intention, 2. of his advantage, 3. of his duty, 4. of the
reality.” (Comm.)

And further, the disciple contemplates this body D. 22.

Contemplation of
loathsomeness

(*paṭikkūla-saññā*)

from the sole of the foot upward, and
from the top of the hair downward, with
a skin stretched over it, and filled with
manifold impurities : “This body con-
sists of hairs, nails, teeth, skin, flesh, sinews, bones,
marrow, kidneys, heart, liver, diaphragm, spleen, lungs,
intestines, bowels, stomach, and excrement ; of bile,
phlegm, pus, blood, sweet, lymph, tears, serum, spittle,
nasal mucus, oil of the joints, and urine”.

Just as if there were a sack, with openings at both
ends, filled with all kinds of grain,—with paddy, beans,
sesamum and husked rice—and a man not blind opened
it and examined its contents, thus : “That is paddy,
these are beans, this is sesamum, this is husked rice” ;
even so does the disciple investigate this body.

Analysis of the
4 Elements.

And further, the disciple contemplates this body
with regard to the elements : “This
body consists of the solid element, the
liquid element, the heating element,
and the vibrating element. Just as a skilled butcher or
butcher’s apprentice, who has slaughtered a cow and
divided it into separate portions, should sit down at
the junction of four highroads ; just so does the disciple
contemplate this body with regard to the elements.

Cemetery
Meditations.

1. And further, just as if the disciple would see a
corpse thrown into the burial-ground,
one, two, or three days dead, swollen up,
blue-black in colour, full of corruption,—
he draws the conclusion as to his own body : “This my
body also has this nature, has this destiny, and cannot
escape it”.

2. And further, just as if the disciple would see a corpse thrown into the burial-ground, eaten by crows, hawks or vultures, by dogs or jackals, or gnawed by all kinds of worms,—he draws the conclusion as to his own body: “This my body also has this nature, has this destiny, and cannot escape it”.

3. And further, just as if the disciple would see a corpse thrown into the burial-ground, a frame-work of bones, flesh hanging from it, bespattered with blood, held together by the sinews;

4.—A framework of bones, stripped of flesh, bespattered with blood, held together by the sinews;

5.—A framework of bones, without flesh and blood, but still held together by the sinews;

6.—Bones, disconnected and scattered in all directions, here a bone of the hand, there a bone of the foot, there a shin bone, there a thigh bone, there the pelvis, there the spine, there the skull,—he draws the conclusion as to his own body: “This my body also has this nature, has this destiny, and cannot escape it”.

7. And further, just as if the disciple would see bones lying in the burial ground, bleached and resembling shells;

8.—Bones heaped together after the lapse of years;

9 — Bones, weathered away and crumbled to dust; —he draws the conclusion as to his own body: “This my body also has this nature, has this destiny, and cannot escape it”.

Thus he dwells in contemplation of the body, either with regard to his own person, or to other persons, or to both. He beholds, how the body arises; beholds how it passes away; beholds the arising and passing away of the body. “A body is there”: this clear consciousness

is present in him, because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the body.

Once the contemplation of the body is practised, M. 119. developed, often repeated, has become Assured of one's habit, one's foundation, is firmly 10 blessings. established, strengthened and well perfected, one may expect ten blessings :

Over Delight and Discontent one has mastery ; one does not allow one's self to be overcome by discontent ; one subdues it as soon as it arises.

One conquers Fear and Anxiety ; one does not allow one's self to be overcome by fear and anxiety ; one subdues them as soon as they arise.

One endures cold and heat, hunger and thirst, wind and sun, attacks by gadflies, mosquitoes and reptiles ; patiently one endures wicked and malicious speech, as well as bodily pains, that befall one, though they be piercing, sharp, bitter, unpleasant, disagreeable and dangerous to life.

The four "Trances" (*jhānā*), the mind-purifying, bestowing happiness even here : these one may enjoy at will, without difficulty, without effort.

(1) One may enjoy the different "Magical Powers" (*iddhi-vidhā*).

The 6 "Psychical Powers" (2) With the "Heavenly Ear" (*dibba-sota*), the purified, the super-human, one may hear both kinds of sounds, the heavenly and the earthly, the distant and the near.

(3) With the mind one may obtain "Insight into the Hearts of Other Beings" (*parassa ceto-pariññā-ñāṇa*), of other persons.

(4) One may obtain "Remembrance of many Previous Births" (*pubbenivās' anussati-ñāṇa*).

(5) With the "Heavenly Eye" (*dibba-cakkhu*), the purified, the super-human, one may see beings vanish and reappear, the base and the noble, the beautiful and the ugly, the happy and the unfortunate; one may perceive how beings are reborn according to their deeds.

(6) One may, through the "Cessation of Passions" (*āsavakkhaya*), come to know for oneself, even in this life, the stainless deliverance of mind, the deliverance through wisdom.

The first 5 of these "Psychical Powers" (*abhiññā*), as such, are mundane (*lokiya*) conditions and may therefore be attained even by a so-called "worldling" (*puthujjana*), whilst the 6th *Abhiññā* is "ultramundane" (*lokuttara*) and exclusively the characteristic of the Arahāt or Holy One.—It is only after the attainment of all the four *Jhāna*'s that one may fully succeed in reaching the 5 worldly *Abhiññā*'s.—There are 4 "Iddhipādas" or "Bases for obtaining Magical Powers," namely: concentration of Will, concentration of Energy, concentration of Mind, and concentration of Investigation.

D. 22.

2. Contemplation of the Feelings (*vedanānupassanā*).

But how does the disciple dwell in the contemplation of the feelings?

In experiencing feelings, the disciple knows: "I have an agreeable feeling", or: "I have a disagreeable feeling", or: "I have an indifferent feeling"; or: "I have a worldly agreeable feeling", or: "I have an unworldly agreeable feeling"; or: "I have a worldly disagreeable feeling", or: "I have an unworldly disagreeable feeling"; or: "I have a worldly indifferent feeling", or: "I have an unworldly indifferent feeling".

Only the mental and bodily feelings may be either agreeable or disagreeable. The feelings, bound up with the act of seeing, hearing, smelling and tasting, however, are as such always indifferent.

Thus he dwells in contemplation of the feelings, D. 22. either with regard to his own person, or to other persons, or to both. He beholds how the feelings arise; beholds how they pass away; beholds the arising and passing away of the feelings. "Feelings are there": this clear consciousness is present in him, because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the feelings.

The disciple understands that the expression 'I feel' has no validity except as an expression of common speech; he understands that, in the absolute sense (*paramattha*), there are only feelings, and that there is no Ego, no person, no experiencer of the feelings.

3. Contemplation of the Mind (*cittānupassanā*).

D. 22.

But how does the disciple dwell in contemplation of the mind?

There the disciple knows the greedy mind as greedy, and the not-greedy mind as not-greedy; knows the angry mind as angry, and the not-angry mind as not-angry; knows the deluded mind as deluded, and the undeluded mind as undeluded. He knows the composed mind as composed, and the scattered mind as scattered; knows the developed mind as developed, and the undeveloped mind as undeveloped; knows the surpassable mind as surpassable, and the unsurpassable mind as unsurpassable; knows the concentrated mind as concentrated, and the unconcentrated mind as unconcentrated; knows the freed mind as freed, and the unfreed mind as unfreed.

Citta (*mind*) is here used as a collective for the *cittas* or moments of consciousness. *Citta*, being identical with *viññāna* or consciousness, should not be translated by 'thought'. 'Thought' and 'thinking' correspond rather to the so-called

'verbal actions of the mind': *vitakka* and *vicāra*, which belong to the Sankhāra-kkhandha. They are not, like consciousness, of primary, but of secondary nature and may even be entirely absent in consciousness, as in the case of the 2nd, 3rd and 4th Jhāna (see 8th step).

D. 22.

Thus he dwells in contemplation of the mind, either with regard to his own person, or to other persons, or to both. He beholds how the mind arises; beholds how it passes away; beholds the arising and passing away of the mind. "Mind is there": this clear consciousness is present in him, because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the mind.

4. Contemplation of the Phenomena (*dhammānupassanā*).

But how does the disciple dwell in contemplation of the phenomena?

There the disciple dwells in contemplation of the phenomena, namely of the "Five Hindrances".

1. He knows when there is "Lust" (*kāma-cchanda*) in him: "In me is lust";
 The 5 "Hindrances" (nivarana). knows when there is "Anger" (*vyāpāda*) in him: "In me is anger"; knows when there is "Torpor and Drowsiness" (*thīna-middha*) in him: "In me is torpor and drowsiness"; knows when there is "Restlessness and Mental Worry" (*uddhacca-kukkucca*) in him: "In me is restlessness and mental worry"; knows when there are "Doubts" (*vicikicchā*) in him: "In me are doubts". He knows when these hindrances are not in him: "In me these hindrances are not". He knows how they come to arise; knows how, once arisen, they are overcome; knows how, once overcome, they do not rise again in the future.

For example, "Lust" arises through unwise thinking on the agreeable and delightful, and it may be suppressed by the following six methods: fixing the mind upon an idea that arouses disgust; contemplation of the loathsomeness of the body; controlling one's six senses; moderation in eating; friendship with wise and good men; right instruction. Lust is for ever extinguished upon entrance into Anagami-ship. — "Restlessness" is extinguished by reaching Arahatsip, "Mental Worry" by reaching Sotapanship.

And further: the disciple dwells in contemplation of D. 22.

The 5
"Aggregates"
(*khandha*).

the phenomena, namely of the five "Aggregates of Existence". He knows, what "Bodily Form" (*rûpa*) is, how it arises, how it passes away; knows what "Feeling" (*vedanâ*) is, how it arises, how it passes away; knows what "Perception" (*saññâ*) is, how it arises, how it passes away; knows what the "Mental Formations" (*saṅkhârâ*) are, how they arise, how they pass away; knows what "Consciousness" (*viññâṇa*) is, how it arises, how it passes away.

And further: the disciple dwells in contemplation of the phenomena, namely of the six

The 6 Subj. Obj.
"Sense-Factors"
(*âyatana*).

"Subjective-Objective Sense-Factors". He knows eye and forms, ear and sounds, nose and odours, tongue and tastes, body and touches, mind and ideas; and the fetter that arises in dependence on them, he also knows. He knows how the fetter comes to arise, knows how the fetter is overcome, and how the abandoned fetter does not rise again in future.

And further: the disciple dwells in contemplation of the phenomena, namely of the seven

The 7 "Elements
of Enlightenment"
(*bojjhaṅgâ*).

"Elements of Enlightenment". The disciple knows when there is "Attentiveness" (*sati*) in him; when there is "Investigation of the Law" (*dhamma-*

vicaya) in him; when there is "Enthusiasm" (*pīti*) in him; when there is "Tranquillity" (*passaddhī*) in him; when there is "Concentration" (*samādhi*) in him; when there is "Equanimity" (*upekkhā*) in him. He knows when it is not in him; knows how it comes to arise, and how it is fully developed.

And further: the disciple dwells in contemplation of the phenomena, namely of the "Four Noble Truths." He knows according to reality, what Suffering is; knows according to reality, what the Origin of suffering is; knows according to reality, what the Extinction of suffering is; knows according to reality, what the Path is, that leads to the extinction of suffering.

Thus he dwells in contemplation of the phenomena, either with regard to his own person, or to other persons, or to both. He beholds how the phenomena arise; beholds how they pass away; beholds the arising and passing away of the phenomena. "Phenomena are there": this clear consciousness is present in him, because of his knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the phenomena.

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realisation of Nibbāna, is these four fundamentals of attentiveness.

These four contemplations relate to the five Aggregates of existence, namely: 1. The contemplation on bodily form relates to *rūpakkhanda*, 2. the contemplation on feeling to *vedanā-khanda*, 3. the contemplation on mind to *viññāṇakkhanda*, 4. the contemplation on the phenomena to *saññā-* and *sankhāra-kkhanda*.

“Watching over In- and Out-breathing” (*ânâpâna-* M. 118.

sati), practised and developed, brings the
 Nibbâna through Four “Fundamentals of Attentiveness”
Ânâpâna- to perfection; the four fundamentals
sati. of attentiveness, practised and developed,
 bring the seven “Elements of Enlightenment” to per-
 fection; the seven elements of enlightenment, practised
 and developed, bring “Wisdom and Deliverance” to
 perfection.

But how does Watching over In- and Out-breathing,
 practised and developed, bring the four “Fundamen-
 tals of Attentiveness” (*sati-paṭṭhāna*) to perfection?

I. Whenever the disciple (1) is conscious in
 making a long inhalation or exhalation, or (2) in making
 a short inhalation or exhalation, or (3) is training him-
 self to inhale or exhale whilst feeling the whole [breath-]
 body, or (4) whilst calming down this bodily function
 (i.e. the breath)—at such a time the disciple is dwelling
 in “contemplation of the body”, full of energy,
 clearly conscious, attentive, after subduing worldly greed
 and grief. For, inhalation and exhalation I call one
 amongst the bodily things.

II. Whenever the disciple is training himself to
 inhale or exhale (1) whilst feeling, rapture (*pīti*), or
 (2) joy (*sukha*), or (3) the mental functions (*citta-*
saṅkhāra), or (4) whilst calming down the mental
 functions—at such a time he is dwelling in “contempla-
 tion of the feelings”, full of energy, clearly conscious,
 attentive, after subduing worldly greed and grief. For,
 the full awareness of in- and out-breathing I call one
 amongst the feelings.

III. Whenever the disciple is training himself to
 inhale or exhale (1) whilst feeling the mind, or
 (2) whilst gladdening the mind, or (3) whilst concentra-

ting the mind, or (4) whilst setting the mind free—at such a time he is dwelling in “contemplation of the mind”, full of energy, clearly conscious, attentive, after subduing worldly greed and grief. For, without attentiveness and clear consciousness, I say, there is no Watching over In- and Out-breathing.

IV. Whenever the disciple is training himself to inhale or exhale, whilst contemplating (1) impermanency, or (2) the fading away of passion, or (3) extinction, or (4) detachment—at such a time he is dwelling in “contemplation of the phenomena”, full of energy, clearly conscious, attentive, after subduing worldly greed and grief.

Watching over in- and out-breathing, thus practised and developed, brings the four fundamentals of attentiveness to perfection.

But how do the four fundamentals of attentiveness, practised and developed, bring the seven “Elements of Enlightenment” (*bojjhaṅga*) to full perfection?

1. Whenever the disciple is dwelling in contemplation on the body, feelings, mind and phenomena, strenuous, clearly conscious, attentive, after subduing worldly greed and grief—at such a time his attentiveness is undisturbed; and whenever his attentiveness is present and undisturbed, at such a time he has gained and is developing the Element of Enlightenment “Attentiveness” (*sati-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

2. And whenever, whilst dwelling with attentive mind, he wisely investigates, examines and thinks over the ‘Law’ (*dhamma*)—at such a time he has gained and is developing the Element of Enlightenment “Investigation of the Law” (*dhammavicaya-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

3. And whenever, whilst wisely investigating, examining and thinking over the law, his energy is firm and unshaken—at such a time he has gained and is developing the Element of Enlightenment “Energy” (*virīya-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

4. And whenever in him, whilst firm in energy, arises super-sensuous rapture—at such a time he has gained and is developing the Element of Enlightenment “Rapture” (*pīti-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

5. And whenever, whilst enraptured in mind, his body and mind becomes tranquil—at such a time he has gained and is developing the Element of Enlightenment “Tranquillity” (*passaddhi-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

6. And whenever, whilst tranquillised in body and happy, his mind becomes concentrated—at such a time he has gained and is developing the Element of Enlightenment “Concentration” (*samādhī-sambojjhaṅga*); and thus this element of enlightenment reaches fullest perfection.

7. And whenever he thoroughly looks with indifference to his mind thus concentrated—at such a time he has gained and is developing the Element of Enlightenment “Equanimity” (*upekkhā-sambojjhaṅga*).

The four fundamentals of attentiveness, thus practised and developed, bring the seven elements of enlightenment to full perfection.

But how do the seven elements of enlightenment, practised and developed, bring Wisdom and Deliverance (*viññā-vimutti*) to full perfection?

There the disciple is developing the elements of enlightenment: Attentiveness, Investigation of the

Law, Energy, Rapture, Tranquillity, Concentration and Equanimity, bent on detachment, absence of desire, extinction and renunciation.

Thus practised and developed do the seven elements of enlightenment bring wisdom and deliverance to full perfection.

M. 125. Just as the elephant hunter drives a huge stake into the ground and chains the wild elephant to it by the neck, in order to drive out of him his wonted forest ways and wishes, his forest unruliness, obstinacy and violence, and to accustom him to the environment of the village, and to teach him such good behaviour as is required amongst men:—in like manner also has the noble disciple to fix his mind firmly to these four fundamentals of attentiveness, so that he may drive out of himself his wonted worldly ways and wishes, his wonted worldly unruliness, obstinacy and violence, and win to the True and realise Nibbâna.

EIGHTH STEP.

RIGHT CONCENTRATION

(Sammā-samādhi).

What now is Right Concentration?

M. 44.

Fixation of the mind to a single object (*citt' ekagga-tā*, lit. "One-pointedness of mind") :—
 Its Definition. this is concentration.

"Right Concentration" (*sammā-samādhi*), in its widest sense, is that kind of mental concentration, which is present in every meritorious state of consciousness (*kusala-citta*), and is hence accompanied by Right Mindedness (2. step), Right Effort (6. step) and Right Attentiveness (7. step); "Wrong Concentration" is present in demeritorious states of consciousness, and hence is only possible in the sensuous sphere, not in the trances. The Abhidhamma speaks of a *Kāmvacara-kusala-jhāna* and a *Kāmvacara-akusala-jhāna*, i.e. of absorption in good or evil thought belonging to the sensuous sphere. *Samādhi*, used alone, always stands for *sammā-samādhi* or Right Concentration.

The four "Fundamentals of Attentiveness" M. 44.

Its Objects. (7. step) :—these are the objects of concentration.

The four "Great Efforts" (6. step) :—these are the

Its Requisites. requisites for concentration.

The practising, developing and cultivating of these things :—this is the "Development"
 Its Development. (*bhāvanā*) of concentration.

Right Concentration or *sammā-samādhi* has two degrees of development: 1. "Neighbourhood-Concentration" (*upacāra-samādhi*), which approaches the first trance, without however attaining it. 2. "Attainment Concentration" (*appanā-samādhi*), which is the concentration present in the four trances. The attainment of the trances, however, is not a requisite for the realisation of the Four Ultramundane Paths of Holiness (see p.27); and neither Neighbourhood-Concentration nor Attainment Concentration, as such, in any way possesses the power of conferring entry into the Four Ultramundane Paths; hence they really

have no power to free oneself permanently from evil things. The realisation of the Four Ultramundane Paths is only possible at the moment of deep "Insight" (*vipassanā*) into the Impermanency (*anicca-tā*), Miserable Nature (*dukkha-tā*) and Impersonality (*anatta-tā*) of this whole phenomenal process of existence. This "Insight", again, is attainable only during Neighbourhood-Concentration, not during Attainment-Concentration.

He who has realised one or other of the Four Ultramundane Paths without having ever attained the Trances, is called *Sukkha-vipassaka*, a "Dry-visioned One", or one whose passions are "dried up by Insight". He, however, who after cultivating the trances has reached one of the Ultramundane Paths, is called *Samatha-Yānaka*, or "one who has taken tranquillity (*samatha*) as his vehicle (*yāna*)".

- M. 141. Detached from sensual objects, detached from demeritorious things, the disciple enters into the first trance, which is accompanied by "Verbal Thought" and "Rumination", is born of "Detachment", and filled with "Rapture" and "Happiness."

The 4 Trances
(*Jhāna*).

- M. 43. This first trance is free from five things, and five things are present: when the disciple enters the first trance, there have vanished [the 5 Hindrances]: Lust, Ill-will, Torpor and Dulness, Restlessness and Mental Worry, Doubts; and there are present: Verbal Thought (*vitakka*), Rumination (*vicāra*), Rapture (*pīti*), Happiness (*sukha*), and Concentration (*citt' ekaggatā=samādhi*).

Vitakka (initial formation of an abstract thought) and *vicāra* (continued thinking) are so-called "verbal functions" (*vācī-saṅkhāra*) of the mind, hence, as above already stated, something secondary compared with consciousness. In Visuddhi-Magga *vitakka* is compared with the taking hold of a pot, and *vicāra* with the wiping out of the same.

- M. 27. And further: after the subsiding of verbal thought and rumination, and by the gaining of inward tranquillisation and oneness of mind, he enters into a state free from verbal thought and rumination, the second trance, which is born of "Concentration" (*samādhi*) and filled with "Rapture" (*pīti*) and "Happiness" (*sukha*).

And further: after the fading away of rapture, he dwells in equanimity, attentive, clearly conscious, and he experiences in his person that feeling, of which the noble Ones say: "Happy lives the man of equanimity and attentive mind"—thus he enters the third trance.

The third trance is conditioned by (*upekkhā*)-sukha and *citt'*-*ekaggatā*, i.e. (equanimous) "Happiness" and "Concentration".

And further: after the giving up of pleasure and M. 27. pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain, into the fourth trance, which is purified by equanimity and attentiveness.

The four Trances may be obtained by means of *Ānāpāna-sati*, or Watching over In- and Out-breathing, as well as through the 4th sublime meditation, the "Meditation of Equanimity" (*upekkhā-bhāvanā*), and others.

The 3 other Sublime Meditations of: "Loving Kindness" (*mettā-bhāvanā*), "Compassion" (*karuṇā-bhāvanā*) and "Sympathetic Joy" (*mudītā-bhāvanā*), may lead to the attainment of the first three Trances. The "Cemetery Meditations", as well as the Meditation on "Loathsomeness" (*asubha-bhāvanā*), will only produce the First Trance.

The "Analysis of the Body" and the Contemplation on the Buddha, the Law, the Holy Brotherhood, Morality etc will only produce "Neighbourhood-Concentration" (*upacāra-samādhi*).

Develop your concentration; for he who has con- S. 21 (1). centration understands things according to their reality. And what are these things? The arising and passing away of bodily form, of feeling, perception, mental formations and consciousness.

Thus these five "Aggregates" of existence must M. 149. be wisely penetrated; delusion and craving must be wisely abandoned; "Tranquillity" (*samatha*) and "Insight" (*vipassanā*) must be wisely developed.

This is the Middle Path which the Perfect One S. 56. has discovered, which makes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nibbāna.

And following upon this path you will put an end Dhp. 275. to suffering.

GRADUAL REALISATION OF THE EIGHTFOLD PATH IN THE PROGRESS OF THE DISCIPLE.

A. IV.
198.

**Confidence &
Right-Mindedness
(2. step).**

Suppose, a householder, or his son, or someone reborn in any family, hears the law, and after hearing the law he is filled with confidence in the Perfect One. And filled with this confidence, he thinks: 'Full of hindrances is household life, a refuse heap; but pilgrim life is like the open air. Not easy is it, when one lives at home, to fulfill point by point the rules of the holy life. How, if now I were to cut off hair and beard, put on the yellow robe and go forth from home to the homeless life?' And in a short time, having given up his more or less extensive possessions, having forsaken a smaller or larger circle of relations, he cuts off hair and beard, puts on the yellow robe, and goes forth from home to the homeless life.

**Morality
(3. 4. 5. step).**

Having thus left the world, he fulfills the rules of the monks. He avoids the killing of living beings and abstains from it. Without stick or sword, conscientious, full of sympathy, he is anxious for the welfare of all living beings.—He avoids stealing and abstains from taking what is not given to him. Only what is given to him he takes, waiting till it is given; and he lives with a heart honest and pure.—He avoids unchastity, living chaste, resigned, and keeping aloof from sexual intercourse the vulgar.—He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men.—He avoids tale-bearing and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension

there; and what he has heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided, and those that are united he encourages; concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.—He avoids harsh language and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable to many.—He avoids vain talk and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate, and full of sense.

He keeps aloof from dance, song, music and the visiting of shows; rejects flowers, perfumes, ointment, as well as every kind of adornment and embellishment. High and gorgeous beds he does not use. Raw corn and meat he does not accept. Women and girls he does not accept. He owns no male and female slaves, owns no goats, sheep, fowls, pigs, elephants, cows or horses, no land and goods. He does not go on errands and do the duties of a messenger. He keeps aloof from buying and selling things. He has nothing to do with false measures, metals and weights. He avoids crooked ways of bribery, deception and fraud. He keeps aloof from stabbing, beating, chaining, attacking, plundering and oppressing.

He contents himself with the robe that protects his body, and with the alms with which he keeps himself alive. Wherever he goes he is provided with these two things, just as a winged bird, in flying, carries his wings along with him. By fulfilling this noble Domain of Morality (*sîla-kkhandha*) he feels in his heart an irreproachable happiness.

Now, in perceiving a form with the eye—a sound with the ear—an odour with the nose—a taste with the tongue—a touch with the body—an object with his mind, he sticks neither to the whole, nor to its details. And he tries to ward off that, which, by being unguarded in his senses, might give rise to evil and demeritorious states, to greed and sorrow; he watches over his senses, keeps his senses under control. By practising this noble “Control of the Senses” (*indriya-saṁvara*) he feels in his heart an unblemished happiness

Clearly conscious is he in his going and coming; clearly conscious in looking forward and backward; clearly conscious in bending and stretching his body; clearly conscious in eating, drinking, chewing and tasting; clearly conscious in discharging excrement and urine; clearly conscious in walking, standing, sitting, falling asleep and awakening; clearly conscious in speaking and keeping silent.

Now, being equipped with this lofty “Morality” (*sīla*), equipped with this noble “Control of the Senses” (*indriya-saṁvara*), and filled with this noble “Attentiveness and Clear Consciousness” (*sati-sampajañña*), he chooses a secluded dwelling in the forest, at the foot of a tree, on a mountain, in a cleft, in a rock cave, on a burial ground, on a woody table-land, in the open air, or on a heap of straw. Having returned from his alms-round, he, after the meal, sits himself down with legs crossed, body erect, with attentiveness fixed before him.

Absence of the
5 Hindrances
(*nivaraṇa*),

He has cast away “Lust” (*kāma-cchanda*); he dwells with a heart free from lust; from lust he cleanses his heart.

He has cast away "Ill-will" (*vyâpâda*); he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will.

He has cast away "Torpor and Dulness" (*thînamî dâha*); he dwells free from torpor and dulness; loving the light, with watchful mind, with clear consciousness, he cleanses his mind from torpor and dulness.

He has cast away "Restlessness and Mental Worry" (*uddhacca-kukkucca*); dwelling with mind undisturbed, with heart full of peace, he cleanses his mind from restlessness and mental worry.

He has cast away "Doubt" (*vicikicchâ*); dwelling free from doubt, full of confidence in the good, he cleanses his heart from doubt.

He has put aside these five "Hindrances" (*nîvarana*) and learnt to know the paralysing corruptions of the mind. And far from sensual impressions, far from demeritorious things, he enters into the Four Trances (*jhâna*).

The Trances
(8. step).

But whatsoever there is of feeling, perception, A IX. 36.
mental formations, or consciousness—:
"Insight" (*vipassanâ*) all these phenomena he regards as
(1. step). "impermanent" (*anicca*), "subject to pain" (*dukkha*), as infirm, as an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, as empty and "void of an Ego" (*anattâ*); and turning away from these things, he directs his mind towards the abiding, thus: 'This, verily, is the Peace, this is the Highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbâna.' And in this state he reaches the "cessation of passions" (*âsavakkhaya*=*Nibbâna*).

A IV. 198. And his heart becomes free from sensual passion,
 "Nibbāna." free from the passion for existence, free
 from the passion of ignorance. 'Freed
 am I!': this knowledge arises in the liberated one; and
 he knows: 'Exhausted is rebirth, fulfilled the Holy
 Life; what was to be done, has been done; naught
 remains more for this world to do'.

M. 26. "For ever am I liberated,
 This is the last time that I 'm born,
 No new existence waits for me."

This, verily, is the highest, holiest wisdom: to know
 that all suffering has passed away.

M. 140. This, verily, is the highest, holiest peace: appease-
 ment of greed, hatred and delusion.

'I am' is a vain thought; 'I am not' is a
 vain thought; 'I shall be' is a vain
 The silent thinker. thought; 'I shall not be' is a vain
 thought. Vain thoughts are a sickness,
 an ulcer, a thorn. But after overcoming all vain
 thoughts one is called a silent thinker. And the
 thinker, the silent One, does no more arise, no more
 pass away, no more tremble, no more desire. For there
 is nothing in him that he should arise again. And as he
 arises no more, how should he grow old again? And as
 he grows no more old, how should he die again? And as
 he dies no more, how should he tremble? And as he
 trembles no more, how should he have desire?

M. 29. Hence, the purpose of the Holy Life does not con-
 sist in acquiring alms, honour, or fame,
 The true goal. nor in gaining morality, concentration, or
 the eye of knowledge. That unshakable
 deliverance of the heart: that, verily, is the object of the
 Holy Life, that is the essence, that is its goal.

And those, who formerly, in the past, were Holy and Enlightened Ones, also those Blessed Ones have pointed out to their disciples this self-same goal, as has been pointed out by me to my disciples. And those, who afterwards, in the future, will be Holy and Enlightened Ones, those Blessed Ones also will point out to their disciples this self-same goal, as has been pointed out by me to my disciples. M. 51.

However, disciples, it may be that (after my passing away) you might think: 'Gone is the doctrine of our Master. We have no Master more'. But thus you should not think; for the "Law" (*dhamma*) and the "Discipline" (*vinaya*), which I have taught you, will, after my death, be your master. D. 22.

"The Law be your light,
The law be your refuge!
Do not look for any other refuge!"

Therefore, disciples, the doctrines, which I advised you to penetrate, you should well preserve, well guard, so that this Holy Life may take its course and continue for ages, for the weal and welfare of the many, as a consolation to the world, for the happiness, weal and welfare of heavenly beings and men.

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